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Muslim Philosphy & Indian Philosphy

By : Faisal Khurseed
Moti Lal

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MUSLIM PHILOSPHY

&

INDIAN PHILOSPHY

Faisal khurseed

Moti lal

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PREFACE

The present book is introduced with the purpose to provide a comprehensive and rich material to the learners of Muslim Philosophy and Indian Philosophy. The topics included in the book, cover the whole syllabus prescribed by the Kashmir University in order to make the material easily subject to comprehension and memorable, it has been classified under headings and sub-headings. Material has been collected from standard Indian and Foreign works on the subject. The book is supported by the latest information on philosophical concepts in the market and provides a detailed description about the various issues of philosophy.

This is a compiled book; hence no originality is claimed by the author. In fact there is nothing ours in this book except the mistakes. The authors are thankful to all those authors and publishers whose material, he has consulted.

Obviously no book is perfect and there is always scope for its improvement, this being so. Suggestions for improvement are cordially invited from students, teachers and general readers. Every attempt will be made to incorporate the accepted suggestions in its future revised edition.

Lastly we are thankful to team of experts of Mamta Publications.

Authors

ACKNOWLEDGEMENT

By the grace of Almighty Allah (SWT) we have succeeded to bring out this edition of the book entitled "Muslim Philosophy and Indian Philosophy" for the students who have opted Philosophy as one subject reading in 2nd Year of undergraduate courses.

Our primary objective is to provide useful material to the students. This book is yet a humble attempt in this direction.

Our team is committed to serve students with best of our knowledge and resources. We have taken utmost care and attention while editing and printing this book.

Our team welcomes any suggestion for the further improvement of the book, would be appreciated and incorporated in the next edition.

Our team expresses deep sense of gratitude and respects to all the Authors (Professors, lecturers and scholars) those who are interested in serving the community/nation through their written material useful for the students in different courses of studies and are optimistic about their co-operation and contribution for publishing their material in future.

PUBLISHER

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(b) Place of reason in Qur'an and Hadith
(c) Origin and Development of Kalam
(d) Doctrines of Mutazilites
(e) Doctrines of Asharites

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(b) Different Stages for attaining Spiritual Perfection in Sufi Tradition
(c) Ibn Arabi : Wahdat – al – Wujud
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MUSLIM PHILOSPHY

UNIT – I

ISLAM

Islam (Arabic: *al-'islām,*) is the Abrahamic religion articulated by the Qur'an, a text considered by its adherents to be the verbatim word of the one, incomparable God (Arabic: Allāh), and by the Prophet of Islam Muhammad's (S.AW) demonstrations and real-life examples (called the Sunnah, collected through narration of his companions in collections of Hadith). *Islam* literally means "submission (to God)." *Muslim*, the word for an adherent of Islam, is the active participle of the same verb of which *Islām* is the infinitive (see Islam (term)).

Muslims regard their religion as the completed and universal version of a primordial, monotheistic faith revealed at many times and places before, including, notably, to the prophets Abraham, Moses and Jesus. Islamic tradition holds that previous messages and revelations have -ibeen changed and distorted over time. Religious practices include the Five Pillars of Islam, which are five obligatory acts of worship. Islamic law (Arabic: Šarī'ah) touches on virtually every aspect of life and society, encompassing everything from banking and warfare to welfare and the environment.

The majority of Muslims belong to one of two major denominations, the Sunni and Shi'a. Islam is the predominant religion in the Middle East, North Africa, and large parts of Asia and Sub-Saharan Africa. Sizable communities are also found in China and Russia, and parts of the Balkans. About 13% of Muslims live in Indonesia, the largest Muslim country, 31% in the Indian Subcontinent, and 20% in Arab countries. Converts and immigrant communities are found in almost every part of the world. With approximately 1.57 billion Muslims (see Islam by country), Islam is the second-largest religion in the world and arguably the fastest growing religion in the world.

Etymology and meaning

The word *Islam* is a verbal noun originating from the triliteral root *s-l-m*, and is derived from the Arabic verb *Aslama*, which means "to accept, surrender or submit." Thus, Islam means acceptance of and submission to God, and believers must demonstrate this by worshiping him, following his commands, and avoiding polytheism. The word is given a number of meanings in the Qur'an. In some verses (*ayat*), the quality of Islam as an internal conviction is stressed: "Whomsoever God desires to guide, He expands his breast to Islam."

Other verses connect *islām* and *dīn* (usually translated as "religion"): "Today, I have perfected your religion (*dīn*) for you; I have completed My blessing upon you; I have approved Islam for your religion." Still others describe Islam as an action of returning to God—more than just a verbal affirmation of faith. Another technical meaning in Islamic thought is as one part of a triad of *islam*, *imān* (faith), and *ihsān* (excellence) where it represents acts of worship (*`ibādah*) and Islamic law (*sharia*).

Articles of faith

The Qur'an states that all Muslims must believe in God, his revelations, his angels, his messengers, and in the "Day of Judgment". Also, there are other beliefs that differ between particular sects. The Sunni concept of predestination is called divine decree, while the Shi'a version is called divine justice. Unique to the Shi'a is the doctrine of *Imamah*, or the political and spiritual leadership of the Imams.

Muslims believe that God revealed his final message to humanity through the Islamic prophet Muhammad (S.A.W) via the archangel Gabriel (*Jibrīl*). For them, Muhammad (S.A.W) was God's final prophet and the Qur'an is the holy book of revelations he received over more than two decades. In Islam, prophets are men selected by God to be his messengers. Muslims believe that prophets are human and not divine, though some are able to perform miracles to prove their claim. Islamic prophets are considered to be the closest to perfection of all humans, and are uniquely the recipients of divine revelation—either directly from God or through angels. The Qur'an mentions the names of numerous figures considered prophets in Islam, including Adam, Noah, Abraham, Moses and Jesus, among others. Islamic theology says that all of God's messengers since Adam preached the message of Islam—submission to the will of God.

According to the Qur'an the will of God is brought to the nations by the descendants of Abraham and Imran. Islam is described in the Qur'an as "the primordial nature upon which God created mankind", and the Qur'an states that the proper name *Muslim* was given by Abraham.

As a historical phenomenon, Islam originated in Arabia in the early 7th century. Islamic texts depict Judaism and Christianity as prophetic successor traditions to the teachings of Abraham. The Qur'an calls Jews and Christians "People of the Book" (*ahl al-kitāb*), and distinguishes them from polytheists. Muslims believe that parts of the previously revealed scriptures, the *Tawrat* (Torah) and the *Injil* (Gospels), had become distorted—either in interpretation, in text, or both.

God

Islam's fundamental theological concept is *tawhīd*—the belief that there is only one god. The Arabic term for God is *Allāh*; most scholars believe it was derived from a contraction of the words *al-* (the) and □*ilāh* (deity, masculine form), meaning "the god" (*al-ilāh*), but others trace its origin to the Aramaic *Alāhā*. The first of the Five Pillars of Islam, *tawhīd* is expressed in the *shahadah* (testification), which declares that there is no god but God, and that Muhammad (S.A.W) is God's messenger. In traditional Islamic theology, God is beyond all comprehension; Muslims are not expected to visualize God but to worship and adore him as a protector. Although Muslims believe that Jesus was a prophet, they reject the Christian doctrine of the Trinity and divinity of Jesus, comparing it to polytheism. In Islamic theology, Jesus was just a man and not the son of God; God is described in a chapter (*sura*) of the Qur'an as "…God, the One and Only; God, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him."

Qur'an

Muslims consider the Qur'an to be the literal word of God; it is the central religious text of Islam revealed in Arabic. Muslims believe that the verses of the Qur'an were revealed to Muhammad (S.A.W) by God through the angel Gabriel on many occasions between 610 and his death on June 8, 632. The Qur'an was reportedly written down by Muhammad's (S.A.W) companions (*sahabah*) while he was alive, although the prime method of transmission was orally. It was compiled in the time of Abu Bakr, the first caliph, and was standardized under the administration of Uthman, the third caliph. From textual evidence Islamic studies scholars find that the Qur'an of today has not changed significantly since it was standardized

The Qur'an is divided into 114 suras, or chapters, which combined, contain 6,236 *āyāt*, or verses. The chronologically earlier suras, revealed at Mecca, are primarily concerned with ethical and spiritual topics. The later Medinan suras mostly discuss social and moral issues relevant to the Muslim community. The Qur'an is more concerned with moral guidance than legal instruction, and is considered the "sourcebook of Islamic principles and values". Muslim jurists consult the *hadith*, or the written record of Muhammad's (S.A.W) life, to both supplement the Qur'an and assist with its interpretation. The science of Qur'anic commentary and exegesis is known as *tafsir*.

The word *Qur'an* means "recitation". When Muslims speak in the abstract about "the Qur'an", they usually mean the scripture as recited in Arabic rather than the printed work or any translation of it. To Muslims, the Qur'an is perfect only as revealed in the original Arabic; translations are necessarily deficient because of language differences, the fallibility of translators, and the impossibility of preserving the original's inspired style. Translations are therefore regarded only as commentaries on the Qur'an, or "interpretations of its meaning", not as the Qur'an itself.

Hadith

Hadith are narrations originating from the words and deeds of the Islamic prophet Mohammad (SAW). Hadith are regarded by traditional schools of jurisprudence as important tools for understanding the Qur'an and in matters of jurisprudence. Hadith were evaluated and gathered into large collections mostly during the reign of Umar bin Abdul Aziz during the 8th and 9th centuries. These works are referred to in matters of Islamic law and history to this day. The two main denominations of Islam, Shi`ism and Sunnism, have different sets of Hadith collections.

The Hadith enables Muslims to acquire the Sunnah (habits) or usual practices of Muhammad (S.A.W). The Muslim usage of this term refers to the sayings and living habits of Muhammad (S.A.W.), the last prophet of Islam. Recording sunnah was an Arabic tradition, and once people converted to Islam, they brought the tradition to the religion. Among Sunni Muslims, Sahih al-Bukhari and Sahih Muslim collections are considered authentic.

Angels

Belief in angels is crucial to the faith of Islam. The Arabic word for angel (*malak*) means "messenger", like its counterparts in Hebrew (*malakh*) and Greek (*angelos*). According to the Qur'an, angels do not possess free will, and worship God in perfect obedience. Angels' duties include communicating revelations from God, glorifying God, recording every person's actions, and taking a person's soul at the time of death. They are also thought to intercede on man's behalf. The Qur'an describes angels as "messengers with wings—two, or three, or four (pairs): He [God] adds to Creation as He pleases…"

Muhammad (S.A.W)

Muhammad (S.A.W) (c. 570 – June 8, 632) was a trader later becoming a religious leader. Muslims view him not as the creator of a new religion, but as the restorer of the original, uncorrupted monotheistic faith of Adam-i-salam, Ibraham-i-salam, Musa-i-salam, Isa-i-salam and others. In Muslim tradition, Muhammad (S.A.W) is viewed as the last and the greatest in a series of prophets—as the man closest to perfection, the possessor of all virtues. For the last 22 years of his life, in 610, beginning at age 40, Muhammad (S.A.W) reported receiving revelations from God. The content of these revelations, known as the Qur'an, was memorized and recorded by his companions.

During this time, Muhammad (S.A.W) preached to the people of Mecca, imploring them to abandon polytheism. Although some converted to Islam, Muhammad (S.A.W) and his followers were persecuted by the leading Meccan authorities. After 12 years of preaching, Muhammad (S.A.W) and the Muslims performed the *Hijra* ("emigration") to the city of Medina (formerly known as *Yathrib*) in 622. There, with the Medinan converts (*Ansar*) and the Meccan migrants (*Muhajirun*), Muhammad (S.A.W) established his political and religious authority. Within years, two battles had been fought against Meccan forces: the Battle of Badr in 624, which was a Muslim victory, and the Battle of Uhud in 625, which ended inconclusively. Conflict with Medinan Jewish clans who opposed the Muslims led to their exile, enslavement or death, and the Jewish enclave of Khaybar was subdued. At the same time, Meccan trade routes were cut off as Muhammad (S.A.w) brought surrounding desert tribes under his control. By 629 Muhammad (S.A.W) was victorious in the nearly bloodless Conquest of Mecca, and by the time of his death in 632 (at the age of 62) he ruled over the Arabian peninsula.

In Islam, the "normative" example of Muhammad's (S.A.W) life is called the *Sunnah* (literally "trodden path"). This example is preserved in traditions known as hadith ("reports"), which recount his words, his actions, and his personal characteristics. The classical Muslim jurist ash-Shafi'i (d. 820) emphasized the importance of the Sunnah in Islamic law, and Muslims are encouraged to emulate Muhammad's (S.A.W) actions in their daily lives. The Sunnah is seen as crucial to guiding interpretation of the Qur'an.

Resurrection and judgment

Belief in the "Day of Resurrection", *yawm al-Qiyāmah* (also known as *yawm ad-dīn*, "Day of Judgment" and *as-sā`a*, "the Last Hour") is also crucial for Muslims. They believe that the time of *Qiyāmah* is preordained by God but unknown to man. The trials and tribulations preceding and during the *Qiyāmah* are described in the Qur'an and the hadith, and also in the commentaries of Islamic scholars. The Qur'an emphasizes bodily resurrection, a break from the pre-Islamic Arabian understanding of death. It states that resurrection will be followed by the gathering of mankind, culminating in their judgment by God.

The Qur'an lists several sins that can condemn a person to hell, such as disbelief, usury and dishonesty. Muslims view paradise (*jannah*) as a place of joy and bliss, with Qur'anic references describing its features and the physical pleasures to come. There are also references to a greater joy—acceptance by God (*ridwān*). Mystical traditions in Islam place these heavenly delights in the context of an ecstatic awareness of God.

Predestination

In accordance with the Islamic belief in predestination, or divine preordainment (*al-qadā wa'l-qadar*), God has full knowledge and control over all that occurs. This is explained in Qur'anic verses such as "Say: 'Nothing will happen to us except what Allah has decreed for us: He is our protector'..." For Muslims, everything in the world that occurs, good or evil, has been preordained and nothing can happen unless permitted by God. According to Muslim theologians, although events are pre-ordained, man possesses free will in that he has the faculty to choose between right and wrong, and is thus responsible for his actions. According to Islamic tradition, all that has been decreed by God is written in *al-Lawh al-Mahfūz*, the "Preserved Tablet".

The Shi'a understanding of free will is called "divine justice" (*Adalah*). This doctrine, originally developed by the Mu'tazila, stresses the importance of man's responsibility for his own actions. In contrast, the Sunni deemphasize the role of individual free will in the context of God's creation and foreknowledge of all things.

Duties and practices

Five Pillars

The Five Pillars of Islam are five practices essential to Sunni Islam. Shi'a Muslims subscribe to different sets of pillars which substantially overlap with the Five Pillars.

The Five Pillars of Islam are:

1. The ***shahadah***, which is the basic creed or tenet of Islam that must be recited under an oath with the following specific statement: "*'ašhadu 'al-lā ilāha illā-llāhu wa 'ašhadu 'anna muħammadan rasūlu-llāh*", or "I testify that there is none worthy of worship except God and I testify that Muhammad (S.A.W) is the Messenger of God." This testament is a foundation for all other beliefs and practices in Islam. Muslims must repeat the *shahadah* in prayer, and non-Muslims wishing to convert to Islam are required to recite the creed.

2. ***Salah***, or ritual prayer, which must be performed five times a day. Each salah is done facing towards the Kaaba in Mecca. Salah is intended to focus the mind on God, and is seen as a personal communication with him that expresses gratitude and worship. Salah is compulsory but flexibility in the specifics is allowed depending on circumstances. In many Muslim countries, reminders called Adhan (call to prayer) are broadcast publicly from local mosques at the appropriate times. The prayers are recited in the Arabic language, and consist of verses from the Qur'an.

3. ***Zakat***, or alms-giving. This is the practice of giving based on accumulated wealth, and is obligatory for all Muslims who can afford it. A fixed portion is spent to help the poor or needy, and also to assist the spread of Islam. The zakat is considered a religious obligation (as opposed to voluntary charity) that the well-off owe to the needy because their wealth is seen as a "trust from God's bounty". The Qur'an and the hadith also suggest a Muslim give even more as an act of voluntary alms-giving (*sadaqah*).

4. ***Sawm***, or fasting during the month of Ramadan. Muslims must not eat or drink (among other things) from dawn to dusk during this month, and must be mindful of other sins. The fast is to encourage a feeling of nearness to God, and during it Muslims should express their gratitude for and dependence on him, atone for their past sins, and think of the needy. *Sawm* is not obligatory for several groups for whom it would constitute an undue burden. For others, flexibility is allowed depending on circumstances, but missed fasts usually must be made up quickly. Some Muslim groups do not fast during Ramadan, and instead have fasts at different times of the year.

5. The ***Hajj***, which is the pilgrimage during the Islamic month of *Dhu al-Hijjah* in the city of Mecca. Every able-bodied Muslim who can afford it must make the pilgrimage to Mecca at least once in his or her lifetime. When the pilgrim is about ten kilometers from Mecca, he must dress in *Ihram* clothing, which consists of two white seamless sheets. Rituals of the Hajj include walking seven times around the Kaaba, touching the black stone if possible, walking or running seven times between Mount Safa and Mount Marwah, and symbolically stoning the Devil in Mina. The pilgrim, or the *hajji*, is honored in his or her community, although Islamic teachers say that the Hajj should be an expression of devotion to God instead of a means to gain social standing.

Law

The *Sharia* (literally: "the path leading to the watering place") is Islamic law formed by traditional Islamic scholarship, which most Muslim groups adhere to. In Islam, Sharia is the expression of the divine will, and "constitutes a system of duties that are incumbent upon a Muslim by virtue of his religious belief".

Islamic law covers all aspects of life, from matters of state, like governance and foreign relations, to issues of daily living. The Qur'an defines *hudud* as the punishments for five specific crimes: unlawful intercourse, false accusation of unlawful intercourse, consumption of alcohol, theft, and highway robbery. The Qur'an and Sunnah also contain laws of inheritance, marriage, and restitution for injuries and murder, as well as rules for fasting, charity, and prayer. However, these prescriptions and prohibitions may be broad, so their application in practice varies. Islamic scholars (known as *ulema*) have elaborated systems of law on the basis of these rules and their interpretations.

Fiqh, or "jurisprudence", is defined as the knowledge of the practical rules of the religion. The method Islamic jurists use to derive rulings is known as *usul al-fiqh* ("legal theory", or "principles of jurisprudence"). According to Islamic legal theory, law has four fundamental roots, which are given precedence in this order: the Qur'an, the Sunnah (actions and sayings of Muhammad (S.A.W.)), the consensus of the Muslim jurists (*ijma*), and analogical reasoning (*qiyas*). For early Islamic jurists, theory was less important than pragmatic application of the law. In the 9th century, the jurist ash-Shafi'i provided a theoretical basis for Islamic law by codifying the principles of jurisprudence (including the four fundamental roots) in his book *ar-Risālah*.

Religion and state

Mainstream Islamic law does not distinguish between "matters of church" and "matters of state"; the ulema function as both jurists and theologians. In practice, Islamic rulers frequently bypassed the Sharia courts with a parallel system of so-called "Grievance courts" over which they had sole control. As the Muslim world came into contact with Western secular ideals, Muslim societies responded in different ways. Turkey has been governed as a secular state ever since the reforms of Mustafa Kemal Atatürk. In contrast, the 1979 Iranian Revolution replaced a mostly secular regime with an Islamic republic led by the Ayatollah Khomeini.

Etiquette and diet

Many practices fall in the category of *adab*, or Islamic etiquette. This includes greeting others with "*as-salamu `alaykum*" ("peace be unto you"), saying *bismillah* ("in the name of God") before meals, and using only the right hand for eating and drinking. Islamic hygienic practices mainly fall into the category of personal cleanliness and health, such as the circumcision of male offspring. Islamic burial rituals include saying the *Salat al-Janazah* ("funeral prayer") over the bathed and enshrouded dead body, and burying it in a grave. Muslims are restricted in their diet. Prohibited foods include pork products, blood, carrion, and alcohol. All meat must come from a herbivorous animal slaughtered in the name of God by a Muslim, Jew, or Christian, with the exception of game that one has hunted or fished for oneself. Food permissible for Muslims is known as halal food.

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Many practices fall in the category of *adab*, or Islamic etiquette. This includes greeting others with "*as-salamu `alaykum*" ("peace be unto you"), saying *bismillah* ("in the name of God") before meals, and using only the right hand for eating and drinking. Islamic hygienic practices mainly fall into the category of personal cleanliness and health, such as the circumcision of male offspring. Islamic burial rituals include saying the *Salat al-Janazah* ("funeral prayer") over the bathed and enshrouded dead body, and burying it in a grave. Muslims are restricted in their diet. Prohibited foods include pork products, blood, carrion, and alcohol. All meat must come from a herbivorous animal slaughtered in the name of God by a Muslim, Jew, or Christian, with the exception of game that one has hunted or fished for oneself. Food permissible for Muslims is known as halal food.

Jihad

Jihad means "to strive or struggle" (in the way of God) and is considered the "Sixth Pillar of Islam" by a minority of Sunni Muslim authorities. Jihad, in its broadest sense, is classically defined as "exerting one's utmost power, efforts, endeavors, or ability in contending with an object of disapprobation." Depending on the object being a visible enemy, the devil, and aspects of one's own self, different categories of Jihad are defined. Jihad, when used without any qualifier, is understood in its military aspect. Jihad also refers to one's striving to attain religious and moral perfection. Some Muslim authorities, especially among the Shi'a and Sufis, distinguish between the "greater jihad", which pertains to spiritual self-perfection, and the "lesser jihad", defined as warfare.

Within Islamic jurisprudence, jihad is usually taken to mean military exertion against non-Muslim combatants in the defense or expansion of the Ummah. The ultimate purpose of military jihad is debated, both within the Islamic community and without, with some claiming that it only serves to protect the Ummah, with no aspiration of offensive conflict, whereas others have argued that the goal of Jihad is global conquest. Jihad is the only form of warfare permissible in Islamic law and may be declared against apostates, rebels, highway robbers, violent groups, and leaders or states, Islamic or otherwise, who oppress Muslims or hamper proselytizing efforts. Most Muslims today interpret Jihad as only a defensive form of warfare: the external Jihad includes a struggle to make the Islamic societies conform to the Islamic norms of justice.

Under most circumstances and for most Muslims, jihad is a collective duty (*fard kifaya*): its performance by some individuals exempts the others. Only for those vested with authority, especially the sovereign (imam), does jihad become an individual duty. For the rest of the populace, this happens only in the case of a general mobilization. For most Shias, offensive jihad can only be declared by a divinely appointed leader of the Muslim community, and as such is suspended since Muhammad al-Mahdi's occultation in 868 AD.

Place of reason in Qu'ran and Hadith

Allah created man superior to animals by giving him the distinguished ability to reason, looking forward that he would make use of this prized possession. How could it be possible that Allah Himself would give man a faculty and did not intend and appreciate its use? It does not make sense. He has elaborated in the Quran that,

Is the one who created you from dust, then from a sperm and then from a clot, and then bring you children to tell Ohdkm then you will be old men and of you die before, but tell the indefinite term and you may understand

"It is He Who has created you from dust; then from a sperm-drop; then from a leech-like clot; then does he get you out as a child; then lets you (grow and) reach your age of full strength; then lets you become old, - though of you there are some who die before; - and lets you reach a Term appointed; in order that you may use your reason. "[40:67]

Allah has bestowed His Guidance upon humans not for that they do not use their reason or intellect but on the contrary He has expounded that the very purpose of His Guidance, the Quran, is that people should use their reason.

Warners, you may understand

"Indeed, We have sent it down as an Arabic Quran, so that you might encompass it with your reason." [12:2]

Lo made it invokes the wrath that you may understand

"Indeed, We have rendered it an Arabic Quran, so that you might encompass it with your reason." [43:3]

The importance of using the faculty of reasoning is such that Allah has severely condemned those who do not make use of it. He says in the Quran,

The worst of beasts in the sight of God deaf and dumb who do not understand?

Verily, the vilest of all creatures in the sight of God are those deaf, those dumb ones who do not use their reason. [8:22]

The Dhirona for Hell many of the jinn and mankind for their hearts do not understand and they have eyes wherewith they see not and ears do not hear from them by those like cattle, they are worse they are the heedless

And most certainly have We destined for hell many of the invisible beings and human being who have hearts with which they fail to grasp the truth, and eyes with which they fail to see, and ears with which they fail to hear. They are like cattle-nay, they are even less conscious of the right way it is they, they who are the [truly] heedless! [7:179]

Allah has urged humans in the Quran to ponder upon whatever there is in the universe and elucidated that in His creations, there are signs (towards the Truth) for those who use their reason.

In the creation of the heavens and the earth and the alternation of night and day, and astronomy being at sea, including the good of mankind and Allah has sent down from the sky, and gives therewith life to the earth after its death and broadcast by all living creatures, and of the winds and the clouds thing that is subjugated between heaven and earth, are Signs for people who understand

Verily, in the creation of the heavens and of the earth, and the succession of night and day: and in the ships that speed through the sea with what is useful to man: and in the waters which God sends down from the sky, giving life thereby to the earth after it had been lifeless, and causing all manner of living creatures to multiply thereon: and in the change of the winds, and the clouds that run their appointed courses between sky and earth: [in all this] there are messages / signs indeed for people who use their reason. [2:164]

Mottagorat cut in the earth, and gardens of grapes, and planting palm twins are twins and non-irrigated water, and one would prefer each other to eat in that are Signs for those who are wise

And there are on earth [many] tracts of land close by one another [and yet widely differing from one another]; and [there are on it] vinyards, and fields of grain, and date-palms growing in clusters from one root or standing alone, [all] watered with the same water: and yet, some of them have We favoured above others by way of the food [which they provide for man and beast]. Verily, in all this there are messages / signs indeed for people who use their reason! [13:4]

He scoffed at you night and day and the sun and the moon and the stars are subjected by His Command in that are Signs for people who understand

And He has marshalled to your service the night and the day, the sun and the moon, and the stars have also been made subservient by His command. They all function according to His laws. In these also there are signs for those who use their reason. [16:12]

From the fruits of date palms and grapes, you derive strong drink and a baby Well, in that a sign for people who understand

And [We grant you nourishment] from the fruit of date-palms and vines: from it you derive intoxicants as well as wholesome sustenance-in this, behold, there is a message / sign indeed for people who use their reason. [16:67]

He showeth you the lightning for fear and hope, and come down from the sky water gives life to earth after its death in that are Signs for people who understand

And among His Signs, He shows you the lightning, by way both of fear and of hope, and He sends down rain from the sky and with it gives life to the earth after it is dead: verily in that are Signs for those who use their reason. [30:24]

And the alternation of night and day, and Allah has sent down from the sky Rizk life to the earth after its death, and the conduct of winds, are portents for people who understand

And in the alternation of the night and the day, and in the means of sustenance which Allah sends down from the Height, reviving the earth which had been lifeless, and in the change of winds and seasons - in all this are Signs for people who use their reason. [45:5]

Do they not travel through the land P have a wisdom and their hearts of ears to hear it is not their eyes, but their hearts which are in the breasts

Do they not travel through the land, so that their hearts (and minds) may thus use reason and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts. [22:46]

Theory of Knowledge - Man alone has been given the capacity to use names for things and so has been given the knowledge which even the angels do not possess. Among men those who are granted wisdom are indeed granted great good.

Understanding raises a man's dignity. Those *who* do not use the intellect are like a herd of goats, deaf, dumb, and blind no better than the lowest of beasts. The ideal of the intellect is to know truth from error. *As* an ideal or basic value for man wisdom means the knowledge of facts, ideals, and values.

There are three degrees of knowledge in the ascending scale of certitude (i) knowledge by inference (*`ilm al-yaqin*), (*ii*)knowledge by perception and reported perception or observation (*`ain al-yaqin*), and (iii) knowledge by personal experience or intuition (*haqq* al-yaqan) -a distinction which may be exemplified by my certitude of (1) fire always burns, (2) it has burnt John's fingers, and (3) it has burnt my fingers. Likewise, there are three types of errors: (i) the errors of reasoning, (ii) the errors of observation, and (iii) the errors of intuition.

The first type of knowledge depends either on the truth of its presupposition as in deduction, or it is only probable as in induction. There is greater certitude about our knowledge based on actual experience (observation or experiment) of phenomena.

The second type of knowledge is either scientific knowledge based on experience (observation and experiment) or historical knowledge based on reports and descriptions of actual experiences. Not all reports are trustworthy. Therefore, special attention should be paid to the character of the reporter. If he is a man of shady character, his report should be carefully checked.

Scientific knowledge comes from the study of natural phenomena. These natural phenomena are the signs of God symbols of the Ultimate Reality or expressions of the Truth, as human behaviour is the expression of the human mind. Natural laws are the set ways of God in which there is no change. The study of nature, of the heavens and the earth, is enlightening for the men of understanding. The alternation of day and night enables them to measure serial time. They can know the ways of God, the laws of nature, by observing all things of varying colours-mountains, rivers, fields of corn, or other forms of vegetation, gardens of olives, date-palms, grapes, and fruit of all kinds, though watered with the same water, yet varying in quality; by studying the birds poised under the sky and thinking how they are so held up and likewise by observing the clouds and wondering how they are made. Those who think can know God and can conquer all that is in the heavens and the earth night and day, and the sun the moon, and the stars. Knowledge of the phenomenal world which the senses yield is not an illusion, but a blessing for which we must be thankful.

No less important for individuals and nations is the study of history. There is a measure and law in human society as much as in the whole cosmos. The life of every nation as a collective body moves in time and passes through rises and falls, successes and reverses, till its appointed period comes to an end. For every living nation there are lessons in the history of the peoples that have lived in the past. It should, therefore, study the "days of God," the momentous periods of history, the periods of divine favour and punishment, the periods of nations glory and decline. People should traverse the earth to see what had been the end of those who neglected the laws of nature, the signs of God. Those who do not guide others with truth and so do not act rightly, even though their days are lengthened, are gradually brought down by such means as they do not know.

God never changes the condition of a people until they change it themselves, but once He wills it, there can be no turning it back. Therefore, it is all the more important to take lessons from the past. In the stories about the past there are instructions for men of understanding. Even the bare outlines of the rise and fall of nations, of great events of history, and their consequences provide object lessons for their guidance and warning. Let them remember momentous events of the lives of such peoples and societies as the Israelites, the Magians, the Sabians, the Romans, the Christians, the people of Saba, the people of Madyan, of `Ad, of Thamud, of Lot,. Companions of the Cave, the Seven Sleepers, the Companions of al-Rass, the Companions of the Rocky Tract, and those of the Inscription, and Gog and Magog; prophets like Noah, Abraham, Isma`il, Isaac, Jacob, David, Solomon, Joseph, Moses, Aaron, Elisha, Jonah, Jesus; and other personages great for their piety, power or wisdom, e.g., Mary, the Queen of Saba, Dhu al-Qarnain (probably Cyrus of Iran), and the Pharaoh (Thothmes I of Egypt), and Aesop.

So much importance has been given to history that fifteen chapters of the Qur'an have been given the titles bearing historical significance. Nor indeed has the study of contemporary history been ignored. The Qur'an refers to contemporaneous events such as the battle of Badr, the battle of Tabuk, the trade and commerce of the Quraish, the hypocrisy of those who were enemies pretending to have embraced Islam, and the animosity of persons like abu Lahab and his wife.

God reveals His signs not only in the experience of the outer world (*afaq*) and its historical vistas, but also through the inner experience of minds (*anfus*). Thus, the inner or personal experience is the third source of knowledge. Experience from this source gives the highest degree of certitude. Divine guidance comes to His creatures in the first instance from this source. The forms of knowledge that come through this source are (1) divinely-determined movement-movement determined by natural causes, as in the earth, and the heavens, (2) instinct, e.g., in the bee to build its cell, (3) intuition or knowledge by the heart, (4) inspiration as in the case of Moses mother when she cast her tenderly suckled child into the river, and (5) revelation as in the case of all true prophets, God's messengers. *Man's Power* - God has subjected for the use of man, His vicegerent on the earth, everything in the heavens and the earth, the sun and the moon; day and night; winds and rain; the rivers and the seas and the ships that sail; pearls and corals; springs and streams, mountains, moisture, and pastures; and animals to ride and grain and fruit to eat.

Free Will - God has given man the will to choose, decide, and resolve to do good or evil. He has endowed him with reason and various impulses so that by his own efforts he may strive and explore possibilities. He has also given him a just bias, a natural bias towards good. Besides this He has given him guidance through revelation and inspiration, and has advised him to return evil with good, to repel it with what is best (*ahsan*). Hence if a man chooses to do good, it is because in giving him these benefits God has willed him to do so. He never changes the gracious benefits which He has bestowed on a people until they change themselves. Therefore, whatever good come from man or to man is ultimately from God. On the other hand, his nature has a bias against evil, his reason is opposed to it, and he has been given a warning against it through the revealed books; therefore, whatever evil comes from him or to him is from his own soul. If God had willed He would have destroyed evil or would not have allowed it to exist, and if it were His will, the whole of mankind would have had faith, but that is not His plan? His plan envisages man's free use of the divine attribute of power or freedom to choose and take all judicious and precautionary measures to suit different situations. In the providential scheme man's role is not that of a blind, deaf, dumb and driven herd of goats. So even his free choice of evil is a part of the scheme of things and no one will choose a way unto God, unless it fits into that scheme or is willed by God.

There is no compulsion in faith. God's guidance is open to all who have the will to profit by it. Whosoever wills, let him take the straight path to his Lord. Truth is from God, then whosoever wills, let him believe it; and whosoever wills, let him reject it. The prophets are sent to every nation for guiding the whole of mankind. Their duty is to preach, guide, and inspire by persuasion and not to drive or force people to anything, nor to watch over their doings or dispose of their affairs. They cannot compel mankind against their will to believe.

Origin and development of kalam:

Kalam

Kalām is the philosophy that seeks Islamic theological principles through dialectic. In Arabic the word literally means "speech".

Independent minds exploiting the methods of ijtihad sought to investigate the doctrines of the Qur'an, which until then had been accepted in faith on the authority of divine revelation. One of first debates was that between partisan of the *Qadar* (Arabic: qadara, to have power), who affirmed free will, and the *Jabarites* (jabar, force, constraint), who maintained the belief in fatalism.

At the second century of the Hijra, a new movement arose in the theological school of Basra, Iraq. A pupil, Wasil ibn Ata, who was expelled from the school because his answers were contrary to then orthodox Islamic tradition and became leader of a new school, and systematized the radical opinions of preceding sects, particularly those of the Qadarites. This new school was called *Mutazilite* (from i'tazala, to separate oneself, to dissent).

The Mutazilites, compelled to defend their principles against the orthodox Islam of their day, looked for support in philosophy, and are one of the first to pursue a rational theology called *Ilm-al-Kalam* (Scholastic theology); those professing it were called *Mutakallamin*. This appellation became the common name for all seeking philosophical demonstration in confirmation of religious principles. The first Mutakallamin had to debate both the orthodox and the non-Muslims, and they may be described as occupying the middle ground between those two parties. But subsequent generations were to large extent critical towards the Mutazilite school, especially after formation of the Asharite concepts.

Falsafa

From the ninth century onward, owing to Caliph al-Ma'mun and his successor, Greek philosophy was introduced among the Persians and Arabs, and the Peripatetic school began to find able representatives among them; such were Al-Kindi, Al-Farabi, Ibn Sina (Avicenna), and Ibn Rushd (Averroës), all of whose fundamental principles were considered as criticized by the Mutakallamin. Another trend, represented by the Brethren of Purity, used Aristotelian language to expound a fundamentally Neoplatonic and Neopythagorean world view.

During the Abbasid caliphate a number of thinkers and scientists, some of them heterodox Muslims or non-Muslims, played a role in transmitting Greek, Hindu, and other pre-Islamic knowledge to the Christian West. They contributed to making Aristotle known in Christian Europe. Three speculative thinkers, al-Farabi, Ibn Sina (Avicenna) and al-Kindi, combined Aristotelianism and Neoplatonism with other ideas introduced through Islam. They were considered by many as highly unorthodox and by some were even described as non-Islamic philosophers.

From Spain Arabic philosophic literature was translated into Hebrew and Latin, contributing to the development of modern European philosophy.

Some differences between *Kalam* and *Falsafa*

Aristotle attempted to demonstrate the unity of God; but from the view which he maintained, that matter was eternal, it followed that God could not be the Creator of the world. To assert that God's knowledge extends only to the general laws of the universe, and not to individual and accidental things, is tantamount to denying prophecy. One other part of Aristotle's theory shocked the faith of the Mutakallamin — the Aristotelian theory of the soul. According to Aristotelianism, the human soul is simply man's substantial form, the set of properties that make matter into a living human body. This seems to imply that the human soul cannot exist apart from the body. Indeed, Aristotle writes, "It is clear that the soul, or at least some parts of it (if it is divisible), cannot be separated from the body. [...] And thus, those have the right idea who think that the soul does not exist without the body." In Aristotelianism, at least one psychological force, the active intellect, can exist apart from the body. However, according to many interpretations, the active intellect is a superhuman entity emanating from God and enlightening the human mind, not a part of any individual human soul. Thus, Aristotle's theories seem to deny the immortality of the individual human soul.

Wherefore the Mutakallamin had, before anything else, to establish a system of philosophy to demonstrate the creation of matter, and they adopted to that end the theory of atoms as enunciated by Democritus. They taught that atoms possess neither quantity nor extension. Originally atoms were created by God, and are created now as occasion seems to require. Bodies come into existence or die, through the aggregation or the sunderance of these atoms. But this theory did not remove the objections of philosophy to a creation of matter.

For, indeed, if it be supposed that God commenced His work at a certain definite time by His "will," and for a certain definite object, it must be admitted that He was imperfect before accomplishing His will, or before attaining His object. In order to obviate this difficulty, the Motekallamin extended their theory of the atoms to Time, and claimed that just as Space is constituted of atoms and vacuum, Time, likewise, is constituted of small indivisible moments. The creation of the world once established, it was an easy matter for them to demonstrate the existence of a Creator, and that God is unique, omnipotent, and omniscient.

Main protagonists of Falsafa and their critics

The twelfth century saw the apotheosis of pure philosophy and the decline of the Kalam, which latter, being attacked by both the philosophers and the orthodox, perished for lack of champions. This supreme exaltation of philosophy may be attributed, in great measure, to Al-Ghazali (1005–1111) among the Persians, and to Judah ha-Levi (1140) among the Jews. It can be argued that the attacks directed against the philosophers by Ghazali in his work, "Tahafut al-Falasifa" (The Incoherence of the Philosophers), not only produced, by reaction, a current favorable to philosophy, but induced the philosophers themselves to profit by his criticism. They thereafter made their theories clearer and their logic closer. The influence of this reaction brought forth the two greatest philosophers that the Islamic Peripatetic school ever produced, namely, Ibn Bajjah (Avempace) and Ibn Rushd (Averroës), both of whom undertook the defense of philosophy.

Since no idea and no literary or philosophical movement ever germinated on Persian or Arabian soil without leaving its impress on the Jews, the Persian Ghazali found an imitator in the person of Judah ha-Levi. This poet also took upon himself to free his religion from what he saw as the shackles of speculative philosophy, and to this end wrote the "Kuzari," in which he sought to discredit all schools of philosophy alike. He passes severe censure upon the Mutakallamin for seeking to support religion by philosophy. He says, "I consider him to have attained the highest degree of perfection who is convinced of religious truths without having scrutinized them and reasoned over them" ("Kuzari," v.). Then he reduced the chief propositions of the Mutakallamin, to prove the unity of God, to ten in number, describing them at length, and concluding in these terms:

"Does the Kalam give us more information concerning God and His attributes than the prophet did?" (Ib. iii. and iv.) Aristotelianism finds no favor in Judah ha-Levi's eyes, for it is no less given to details and criticism; Neoplatonism alone suited him somewhat, owing to its appeal to his poetic temperament.

Ibn Rushd or Ibn Roshd (Averroës), the contemporary of Maimonides, closed the first great philosophical era of the Muslims. The boldness of this great commentator of Aristotle aroused the full fury of the orthodox, who, in their zeal, attacked all philosophers indiscriminately, and had all philosophical writings committed to the flames. The theories of Ibn Ruṣhd do not differ fundamentally from those of Ibn Bajjah and Ibn Tufail, who only follow the teachings of Ibn Sina (Avicenna) and Al-Farabi. Like all Islamic Peripatetics, Ibn Rushd admits the hypothesis of the intelligence of the spheres and the hypothesis of universal emanation, through which motion is communicated from place to place to all parts of the universe as far as the supreme world—hypotheses which, in the mind of the Arabic philosophers, did away with the dualism involved in Aristotle's doctrine of pure energy and eternal matter.

But while Al-Farabi, Ibn Sina (Avicenna), and other Persian and Muslim philosophers hurried, so to speak, over subjects that trenched on religious dogmas, Ibn Rushd delighted in dwelling upon them with full particularity and stress. Thus he says, "Not only is matter eternal, but form is potentially inherent in matter; otherwise, it were a creation *ex nihilo*" (Munk, "Mélanges," p. 444). According to this theory, therefore, the existence of this world is not only a possibility, as Ibn Sina (Avicenna) declared—in order to make concessions to the orthodox— but also a necessity.

Driven from the Islamic schools, Islamic philosophy found a refuge with the Jews, to whom belongs the honor of having transmitted it to the Christian world. A series of eminent men—such as the Ibn Tibbons, Narboni, Gersonides—joined in translating the Arabic philosophical works into Hebrew and commenting upon them. The works of Ibn Rushd especially became the subject of their study, due in great measure to Maimonides, who, in a letter addressed to his pupil Joseph ben Judah, spoke in the highest terms of Ibn Rushd's commentary.

It should be mentioned that this depiction of intellectual tradition in Islamic Lands is mainly dependent upon what West could understand (or was willing to understand) from this long era. In contrast, there are some historians and philosophers who do not agree with this account and describe this era in a completely different way. Their main point of dispute is on the influence of different philosophers on Islamic Philosophy, especially the comparative importance of eastern intellectuals such as Ibn Sina (Avicenna) and of western thinkers such as Ibn Rushd.

Doctrines of Mutazilites

Mu'tazili

Mu-tazilah (Arabic *al-mu'tazila*) is a distinct Islamic school of speculative theology that flourished in the cities of Basra and Baghdad during the 8th–10th centuries AD. It is still adopted by a small, dispersed minority of Muslim intellectuals. Adherents are usually not accepted by Sunni scholars due to the Mu'tazili belief that human reason is more reliable than tradition. Because of this belief, Mu'tazilis tend to interpret passages of the Qur'an farther from their literal meanings than other Muslims, a practice frowned upon by many Sunni scholars. Some claim the theology of the Mu'tazilis concerning the nature of God has been influenced by Shi'a Islam.

Etymology

The name Mu'tazili is thought to originate from the Arabic root (*i'tazala*) meaning "to leave", "to withdraw". Members of the Ummah were in disagreement over the question of how to classify a person who has committed a major sin [kabira]. Some Muslims said: "Such people are believers [mu'minun], to the extent of the limited faith [iman] in Islam they still possess." In other words, they were coerced to Islam from other creeds and they refused to accept all tenets of Islam as espoused by the Ash'ari school. There were some Muslims who said: "No, they are unbelievers [kafirun]." Wasil ibn Ata issued a third opinion on the issue. He parted company with the Muslims, and separated himself from "the believers", when he said: "Those who commit major sins are neither believers nor unbelievers."

Hasan al-Basri is quoted as having said "Itazalana Wasil," or "Wasil left us." The Wasil in question here is Wasil ibn Ata, one of Al-Basri's students. Wasil disagreed with his teacher on the kabira and other issues and decided to form his own discussion round, which later became the Mu'tazili school.

Origin

Mu'tazili theology originated in the 8th century in Basra (Iraq) when Wasil ibn Ata (d. 131 A.H./748 A.D.) left the teaching lessons of Hasan al-Basri after a theological dispute regarding the issue of Al-Manzilah bayna al-Manzilatayn (described below); thus he, and his followers, including Amr ibn Ubayd (d. 144 A.H./ 761 A.D.), were labelled *Mu'tazili*. Later, Mu'tazilis called themselves *Ahl al-Tawhid wa al-'Àdl* ("People of Divine Unity and Justice") based on the theology they advocated, which sought to ground Islamic creedal system in reason.

Though Mu'tazilis later relied on logic and different aspects of early Islamic philosophy, Greek philosophy, and Hellenistic philosophy, the truths of Islam were their starting point and ultimate reference. The accusations leveled against them by rival schools of theology that they gave absolute authority to extra-Islamic paradigms reflect more the fierce polemics between various schools of theology than any objective reality. For instance, Mu'tazilis adopted unanimously the doctrine of creation ex nihilo, contrary to certain Muslim philosophers who, with the exception of al-Kindi, believed in the eternity of the world in some form or another. It was usually Muslim philosophers, not the Muslim theologians generally speaking, who took Greek and Hellenistic philosophy as a starting point and master conceptual framework for analyzing and investigating reality.

From early days of Islamic civilization, and because of both internal factors including intra-Muslim conflicts and external factors including interfaith debates, several questions were being debated by Muslim theologians, such as whether the Qur'an was created or eternal, whether evil was created by God, the issue of predestination versus free will, whether God's attributes in the Qur'an were to be interpreted allegorically or literally, etc. Mu'tazili thought attempted to address all these issues.

Historical background of the Origin of Mu'tazlis

In order to understand the origin of the Mu'tazili, it is necessary to know the historical background of the social, religious and political conditions of that time.

Muhammad (S.A.W) and his early companions, the Sahaba, always insisted on the theory of Sovereignty of Allah, and the freedom of human will, based on the doctrine that man would be judged by his actions. These teachings were uppermost in the subsequent early Islamic empire.

However, according to one view, due to public hatred after the tragedy of Battle of Karbala, the sack of Medina, and many political blunders committed by the Umayyad Caliphate , they were in need of a theory of Predestination,(see Predestination in Islam), fatalism, (jabr), that "a man is not responsible for his actions which proceed from God". So with their help a school of thought was emerged and was called "JABRIA". The founder of this school of thought was Jahm bin Safwan. He maintained that " that man is not responsible for any of his actions which proceed entirely from God" According to Al-Shahrastani, the Jabarias were divided into three sects, 1, the Jahmia, 2, the Najjaria, and 3, the Zirdria. The Arabs of pre islamic days also believed in this theory, so it was easy for them to accept these ideas.

This theory was challenged by the by Ma'bad al-Juhani, Eunas al-Aswari, and Gilan Dimishki, and there emerged a school of thought known in the history of Muslim philosophy, as "QEDRIA" who believed in "Qader", i.e., the theory of freedom of human will, based on the doctrine that man would be judged by his actions. These persons were put to death by the Umayyad Caliphate . After them there were many followers of them. The founder of Mu'tazili, Abu Huzaifa Wasil ibn Ata al-Ghazzal, belonged to this group.

It is also said that this school also emerged as a reaction against the Kharijites on the one hand, and the Shia on the other hand. According to Encyclopædia Britannica, "The name first appears in early Islāmic history in the dispute over 'Alī's (R.A.) leadership of the Muslim community after the murder of the third caliph, Hazrat 'Uthmān (656). Those who would neither condemn nor sanction Hazrat 'Alī or his opponents (Muawiyah I) but took a middle position were termed the Mu'tazilah.".

It is also maintained that Mu'taziltes descends from the followers of some of the Companions; Hazrat Sa'd ibn Abi Waqqas (R.A.), Hazrat `Abd Allah ibn `Umar (R.A.), etc. who were neutral in the dispute between Hazrat 'Alī (R.A.) and his opponents (Muawiyah I). "It is an explanation of this kind which today, in particular as a result of the studies undertaken by Nallino (Sull'origine del nome dei Mu'taziliti, in RSO, vii [1916]), is generally accepted: i'tizal would designate a position of neutrality in the face of opposing factions. Nallino drew support for this argument from the fact that at the time of the first civil war, some of the Companions ('Abd Allah b. 'Umar, Sa'd (R.A.)

b. Abi Waqqas (R.A.), etc.), who had chosen to side neither with 'Ali nor with his adversaries, were for this reason called mu'tazila. He even drew the conclusion that the theological Mu'tazilism of Wasil and his successors was merely a continuation of this initial political Mu'tazilism; in reality, there does not seem to have been the least connection between one and the other. But, in its principle, this explanation is probably valid."

According to Sarah Slroumsa "The verb i'tazala means "to withdraw", and in its most common use, as given in the dictionaries and attested in Hadith literature, it denotes some sort of abstinence from sexual activity, from worldly pleasures, or, more generally, from sin 'Amr taught his followers to be "the party which abstains" (i.e., from evil: al-firqa al-mu'tazila), asceticism was their most striking characteristic. They were given the name "Mu'tazila" in reference to their pious asceticism, and they were content with this name,"

It must be keep in mind that, this school of thought emerged as a reaction to political tyranny and circumstances of that time, and brought answers to political questions, or questions raised by the circumstances of political situations of that time. The philosophical and metaphysical elements, and influence of the Greek philosophy were added afterward in time of Abbasid Caliphate. It is interesting to note that, contrary to Umayyad Caliphate, the founders of Abbasid dynasty supported this school to bring political revolution against Umayyad Caliphate. Once their authority established, they also turned against this school of thought.

1. Al-Milal wa al-Nihal,by Al-Shahrastani
2. The Spirit of Islam by Justice Syed Ameer Ali
3. Iqbal ka Ilm-ul-Kalam, Ali Abbas Jallalpuri.

Historical development

Like all other schools, Mu'tazilism developed over an extensive period of time. Abu al-Hudhayl al-'Allaf (d. 235 A.H./849 A.D.), who came a couple of generations after Wasil ibn 'Ata' and 'Amr ibn 'Ubayd, is considered the theologian who systematized and formalized Mu'tazilism in Basra (Martin *et al.*, 1997). Another branch of the school found a home in Baghdad under the direction of Bishr ibn al-Mu'tamir (d. 210 A.H./825 A.D.).

As the number of Muslims increased throughout the Muslim empire, and in reaction to the excesses of so-called rationalism, theologians began to lose ground. The problem was exacerbated by the Mihna, the inquisition launched under the Abbasid Caliph al-Ma'mun (d. 218

A.H./833 A.D.). Mu'tazilis have been accused of being the instigators though it was the Caliph's own scheme (Nawas, 1994; Nawas, 1996; Cooperson 2005; Ess, 2006). The persecution campaign, regardless, cost them and theology in general the sympathy of the Muslim masses.

By the end of the fifteenth century, Mu'tazilis were subjected to vehement attacks from the traditionalists on one hand, and from the atheists, deists, philosophers, non-Muslim thinkers, etc. on the other. It is important to note that the traditionalists, as opposed to Mu'tazili rationalists, were not irrationalists. Both groups operated on the basis of some synthesis between reason and revelation. (See below for Mu'tazili view of the role and interaction of reason and revelation.) Jackson (2002) argued against the "fiction" of a strict traditionalist/rationalist dichotomy, and asserted instead that traditionalism and rationalism, in the Islamic context, should be regarded as "different traditions of reason."

In response to the attacks, Mu'tazili theologians refined and made more coherent and systematic their idea system. In Basra, this task was accomplished by the father and son team, Abu 'Ali al-Jubba'i (d. 303 A.H./915 A.D.) and Abu Hashim al-Jubba'i (d. 321 A.H./933 A.D.). The two differed on several issues and it was Abu Hashim who was to have the greatest influence on later scholars in Basra, including the prominent Abd al-Jabbar who became the most celebrated proponent of Mu'tazilism in the late tenth and early eleventh century (Martin *et al.*, 1997). Mu'tazilism did not disappear from the Islamic intellectual life after the demise of 'Abd al-Jabbar, but it declined steadily and significantly. Many of the Mu'tazili doctrines and methodologies, nonetheless, survived in the other Islamic schools.

Tenets

Mu'tazili tenets focus on the *Five Principles*:

(1) Al-Tawhid - Divine Unity. Mu'tazilis believed in the absolute unity and oneness of God. In this regard, they are no different from the overwhelming majority of Muslims. Nevertheless, the different Muslim schools of theology have differed as to how to uphold Divine unity in a way that is consistent with the dictates of both scripture and sound reasoning — a task that is extremely sophisticated given that God is ontologically different and categorically distinct from nature, humans, and material causality. All attempts to talk about the Divine face the severe, perhaps utterly insurmountable, barrier of using limited human language to conceptualize the Transcendent.

One example: All Muslim schools of theology faced the dilemma of affirming Divine transcendence and Divine attributes, without falling into anthropomorphism on the one hand, or emptying Divine attributes, mentioned in scripture, of any concrete meaning on the other. The Mu'tazili way of doing this was to deny the existence of attributes distinct from Divine essence. In other words, God is, for instance, omniscient, but He knows through His essence rather than by having separate knowledge apart from Him. This assertion was to avoid the multiplicity of co-eternals — something that may impugn the absolute unity and oneness of God, according to Mu'tazilis. In addition, they resorted to metaphorical interpretations of Qur'anic verses or Prophetic reports with seemingly anthropomorphic content. Many other Muslim theologians did likewise. Others opted for either abstaining from making judgments concerning these texts, or to affirm them "without knowing how."

The doctrine of Tawhid in the words of the Mu'tazili prominent scholar, chief justice Abd al-Jabbar ibn Ahmed (d. 415 A.H./1025 A.D.), in an original Mu'tazili work translated in Martin *et al.* (1997):

It is the knowledge that God, being unique, has attributes that no creature shares with Him. This is explained by the fact that you know that the world has a creator (*sani`*) who created it and that: He existed eternally in the past and He cannot perish (*fana'*), while we exist after being non-existent, and we can perish. And you know that He was and is eternally all-powerful (*qadir*) and that impotence (*al`ajz*) is not possible for Him. And you know that He is omniscient of the past and present and that ignorance (*jahl*) is not possible for Him. And you know that He knows everything that was, everything that is, and how things that are not would be if they were. And you know that He is eternally in the past and future living (*hayy*), and that calamities and pain are not possible for Him. And you know that He sees visible things (*mar'iyat*), and perceives perceptibles, and that He does not have need of sense organs. And you know that He is eternally past and in future sufficient (*ghani*) and it is not possible for Him to be in need. And you know that He is not like physical bodies, and that it is not possible for Him to get up or down, move about, change, be composite, have a form, limbs and body members. And you know that He is not like the accidents of motion, rest, color, food or smells. And you know that He is One throughout eternity and there is no second beside Him, and that everything other than He is contingent, made, dependent (*muhtaj*), structured (*mudabbar*), and governed by someone/thing else. Thus, if you know all of that you know God's oneness.

(2) Al-'Adl - Divine Justice. Facing the problem of existence of evil in the world, the Mu'tazilis pointed at the free will of human beings, so that evil was defined as something that stems from the errors in human acts. God does no evil, and He demands not from any human to perform any evil act. If man's evil acts had been from the will of God, then punishment would have been meaningless, as man performed God's will no matter what he did. Mu'tazilis did not deny the existence of suffering that goes beyond human abuse and misuse of their free will granted to them by God. In order to explain this type of "apparent" evil, Mu'tazilis relied on the Islamic doctrine of *taklif* — that life is a test for beings possessing free will, i.e., the capacity for choice.

Humans are required to have belief, *iman*, faith and conviction in and about God, and do good works, **amal saleh**, to have **iman** reflected in their moral choices, deeds, and relationship with God, fellow humans, and all creatures in this world. If everyone is healthy and wealthy, then there will be no meaning for the obligations imposed on humans to, for example, be generous, help the needy, and have compassion for the deprived and trivialized. The inequalities in human fortunes and the calamities that befell them are, thus, an integral part of the test of life. Everyone is being tested. The powerful, the rich, and the healthy are required to use all their powers and privileges to help those who suffer and to alleviate their suffering. In the Qiyamah (Judgment Day), they will be questioned about their response to Divine blessings and bounties they enjoyed in their lives. The less fortunate are required to patiently persevere and are promised a compensation for their suffering that, as the Qur'an puts it in 39:10, and as translated by Muhammad Asad, is "beyond all reckoning".

The test of life is specifically for adults in full possession of their mental faculties. Children may suffer, and are observed to suffer, given the nature of life but they are believed to be completely free from sin and liability. Divine justice is affirmed through the theory of compensation. All sufferers will be compensated. This includes non-believers and, more importantly, children who are destined to go to Paradise.

The doctrine of 'Adl in the words of 'Abd al-Jabbar: It is the knowledge that God is removed from all that is morally wrong (*qabih*) and that all His acts are morally good (*hasana*). This is explained by the fact that you know that all human acts of injustice (*zulm*), transgression (*jawr*), and the like cannot be of His creation (*min khalqihi*). Whoever attributes that to Him has ascribed to Him injustice and insolence (*safah*) and thus strays from the doctrine of justice. And you know that God does not impose faith upon the unbeliever without giving him the power (*al-qudra*) for it, nor does He impose upon a human what he is unable to do, but He only gives to the unbeliever to choose unbelief on his own part, not on the part of God. And you know that God does not will, desire or want disobedience. Rather, He loathes and despises it and only wills obedience, which He wants and chooses and loves. And you know that He does not punish the children of polytheists (*al-mushrikin*) in Hellfire because of their fathers' sin, for He has said: "Each soul earns but its own due" (Qur'an 6:164); and He does not punish anyone for someone else's sin because that would be morally wrong (*qabih*), and God is far removed from such. And you know that He does not transgress His rule (hukm) and that He only causes sickness and illness in order to turn them to advantage. Whoever says otherwise has allowed that God is iniquitous and has imputed insolence to Him. And you know that, for their sakes, He does the best for all of His creatures, upon whom He imposes moral and religious obligations (*yukallifuhum*), and that He has indicated to them what He has imposed upon them and clarified the path of truth so that we could pursue it, and He has clarified the path of falsehood (*tariq l-batil*) so that we could avoid it. So, whoever perishes does so only after all this has been made clear. And you know that every benefit we have is from God; as He has said: "And you have no good thing that is not from Allah" (Qur'an 16:53); it either comes to us from Him or from elsewhere. Thus, when you know all of this you become knowledgeable about God's justice.

(3) Al-Wa'd wa al-Wa'id - Promise and Threat. This comprised questions on the Last day and the Qiyamah (Islamic Day of Judgment). According to 'Abd al-Jabbar (Martin *et al.*, 1997): The doctrine of irreversible Divine promises and threats is the knowledge that God promises recompense (*al-thawab*) to those who obey Him and He threatens punishment to those who disobey Him. He will not go back on His word, nor can He act contrary to His promise and threat nor lie in what He reports, in contrast to what the Postponers (Murjites) hold.

(4) Al-Manzilah bayna al-Manzilatayn - the intermediate position. That is, Muslims who commit grave sins and die without repentance are not considered as mu'mins (believers), nor are they considered kafirs (non-believers), but in an intermediate position between the two. The reason behind this is that a mu'min is, by definition, a person who has faith and conviction in and about God, and who has his/her faith reflected in his/her deeds and moral choices. Any shortcoming on any of these two fronts makes one, by definition, not a mu'min. On the other hand, one does not become a non-believer, for this entails, inter alia, denying the Creator — something not necessarily done by a committer of a grave sin. The fate of those who commit grave sins and die without repentance is Hell. Hell is not considered a monolithic state of affairs but as encompassing many degrees to accommodate the wide spectrum of human works and choices. Consequently, those in the intermediate position, though in Hell, would have a lesser punishment because of their belief and other good deeds. Mu'tazilites adopted this position as a middle ground between Kharijites and Murjites. In the words of 'Abd al-Jabbar, the doctrine of the intermediate position is (Martin *et al.*, 1997): the knowledge that whoever murders, or fornicates (*zana*), or commits serious sins is a grave sinner (*fasiq*) and not a believer, nor is his case the same that of believers with respect to praise and attributing greatness, since he is to be cursed and disregarded. Nonetheless, he is not an unbeliever who can't be buried in our Muslim cemetery, or be prayed for, or marry a Muslim. Rather, he has an intermediate position, in contrast to the Seceders (Kharijites) who say that he is an unbeliever, or the Murjites who say that he is a believer.

(5) Al-amr bil ma'ruf wa al-nahy 'an al munkar - advocating the good and forbidding the evil. 'Abd al-Jabbar said (Martin *et al.*, 1997): Commanding the good is of two types. One of them is obligatory, which is commanding religious duties (*al-fara'id*) when someone neglects them (*dayya`aha*), and the other is supererogatory (*al-nafila*), which is commanding supererogatory acts of devotion when someone omits to do them (*tarakaha*). As for prohibiting evil, all of it is obligatory because all evil is ethically wrong (*qabih*). It is necessary, if possible, to reach a point where evil (*al-munkar*) does not occur in the easiest of circumstances or lead to something worse, for the goal is for evil simply not to happen. And, if it is possible to reach the point where good (*al-ma`ruf*) occurs in the easiest of circumstances, then preferring the difficult circumstances would be impermissible. Similarly, God has said: “If two parties among the believers fall into a quarrel, make peace between them; but if one of them transgresses beyond bounds against the other, then fight against the one who transgresses until he complies with the command of Allah; then, if he complies, make peace between them with justice, and be fair: for Allah loves those who act fairly” (Qur'an 49:9). Thus, prohibiting evil is obligatory only if the view does not prevail that prohibiting a particular evil would lead to an increase in disobedience, and if a preference for what was harmful were not predominant. If such a view does prevail, prohibiting evil would not be obligatory, and avoiding it would be more appropriate.

Theory of interpretation

Mu'tazilah relied on a synthesis between reason and revelation. That is, their rationalism operated in the service of scripture and Islamic theological framework. They, as the majority of Muslim jurist-theologians, validated allegorical readings of scripture whenever necessary. Justice 'Abd al-Jabbar (1965) said in his Sharh al-Usul al-Khamsa (The Explication of the Five Principles):

The hermeneutic methodology proceeds as follows: if the literal meaning of an ayah (verse) is consistent with the rest of scripture, the main themes of the Qur'an, the basic tenets of the Islamic creed, and the well-known facts, then interpretation, in the sense of moving away from the literal meaning, is not justified. If a contradiction results from adopting the literal meaning, such as a literal understanding of the "hand" of God that contravenes His transcendence and the Qur'anic mention of His categorical difference from all other things, then an interpretation is warranted. In the above quote, Justice 'Abd al-Jabbar emphatically mentioned that if there are two possible interpretations, both capable of resolving the apparent contradiction created by literal understanding of a verse, then the interpretation closer to the literal meaning should take precedence, for the relationship between the interpretations, close and distant, becomes the same as the literal understanding and the interpretation.

Note: Sharh al-Usul al-Khamsah may be a paraphrase or supercommentary made by Abd al-Jabbar's student Mankdim (Gimaret, 1979).

First obligation

Mu'tazilis believed that the first obligation on humans, specifically adults in full possession of their mental faculties, is to use their intellectual power to ascertain the existence of God, and to become knowledgeable of His attributes. One must wonder about the whole existence, that is, about why something exists rather than nothing. If one comes to know that there is a being who caused this universe to exist, not reliant on anything else and absolutely free from any type of need, then one realizes that this being is all-wise and morally perfect. If this being is all-wise, then his very act of creation cannot be haphazard or in vain. One must then be motivated to ascertain what this being wants from humans, for one may harm oneself by simply ignoring the whole mystery of existence and, consequently, the plan of the Creator. This paradigm is known in Islamic theology as *wujub al-nazar*, i.e., the obligation to use one's speculative reasoning to attain ontological truths. About the "first duty," 'Abd al-Jabbar said (Martin *et al.*, 1997): It is speculative reasoning (*al-nazar*) which leads to knowledge of God, because He is not known by the way of necessity (*daruratan*) nor by the senses (*bi l-mushahada*). Thus, He must be known by reflection and speculation.

The difference between Mu'tazilis and other Muslim theologians is that Mu'tazilis consider *al-nazar* an obligation even if one does not encounter a fellow human being claiming to be a messenger from the Creator, and even if one does not have access to any alleged God-inspired or God-revealed scripture. On the other hand, the obligation of *nazar* to other Muslim theologians materializes upon encountering prophets or scripture.

Reason and revelation

The Mu'tazilis had a nuanced theory regarding reason, Divine revelation, and the relationship between them. They celebrated power of reason and human intellectual power. To them, it is the human intellect that guides a human to know God, His attributes, and the very basics of morality. Once this foundational knowledge is attained and one ascertains the truth of Islam and the Divine origins of the Qur'an, the intellect then interacts with scripture such that both reason and revelation come together to be the main source of guidance and knowledge for Muslims. Harun Nasution in the Mu'tazila and Rational Philosophy, translated in Martin (1997), commented on Mu'tazili extensive use of rationality in the development of their religious views saying: "It is not surprising that opponents of the Mu'tazila often charge the Mu'tazila with the view that humanity does not need revelation, that everything can be known through reason, that there is a conflict between reason and revelation, that they cling to reason and put revelation aside, and even that the Mu'tazila do not believe in revelation. But is it true that the Mu'tazila are of the opinion that everything can be known through reason and therefore that revelation is unnecessary? The writings of the Mu`tazila give exactly the opposite portrait. In their opinion, human reason is not sufficiently powerful to know everything and for this reason humans need revelation in order to reach conclusions concerning what is good and what is bad for them.

The Mu'tazili position on the roles of reason and revelation is well captured by what Abu al-Hasan al-Ash'ari (d. 324 A.H./935 A.D.), the eponym of the Ash'ari school of theology, attributed to the Mu'tazili scholar Ibrahim an-Nazzam (d. 231 A.H./845 A.D.) (1969):

That is, there are three classes of acts. The first is what the intellect is competent on its own to discover its morality. For instance, the intellect, according to Mu'tazilis, can know, independently of revelation, that justice and telling the truth (*sidq*) are morally good. God is under an ethical obligation to order humanity to abide by these. The second class of deeds is what the intellect can discover their inherent evil and ugliness (*qubh*), such as injustice, mendacity, or, according to al-Nazzam as reported in the above quote, being in a state of ignorance of the Creator. God cannot but prohibit these. The third class comprises the acts that the human intellect is incapable of assigning moral values to them. These are only known through revelation and they become known to be morally good if God orders them, or morally wrong if God forbids them. In short, the human intellect is capable of knowing what is right and what is wrong in a very general sense. Revelation comes from God to detail what the intellect summarizes, and to elaborate on the broad essentials. Revelation and reason complement each other and cannot dispense with one another.

In the above formulation, a problem emerged, which is rendering something obligatory on the Divine being — something that seems to directly conflict with Divine omnipotence. The Mu'tazili argument is predicated on absolute Divine power and self-sufficiency, however. Replying to a hypothetical question as to why God does not do that which is ethically wrong (*la yaf`alu al-qabih*), 'Abd al-Jabbar replied (as translated in Martin *et al.*, 1997): Because He knows the immorality of all unethical acts and that He is self-sufficient without them...For one of us who knows the immorality of injustice and lying, if he knows that he is self-sufficient without them and has no need of them, it would be impossible for him to choose them, insofar as he knows of their immorality and his sufficiency without them. Therefore, if God is sufficient without need of any unethical thing it necessarily follows that He would not choose the unethical based on His knowledge of its immorality. Thus every immoral thing that happens in the world must be a human act, for God transcends doing immoral acts. Indeed, God has distanced Himself from that with His saying: "But Allah wills no injustice to His servants" (Qur'an 40:31), and His saying: "Verily Allah will not deal unjustly with humankind in anything" (Qur'an 10:44).

The thrust of `Abd al-Jabbar's argument is that acting immorally or unwisely stems from need and deficiency. One acts in a repugnant way when one does not know the ugliness of one's deeds, i.e., because of lack of knowledge, or when one knows but one has some need, material, psychological, or otherwise. Since God is absolutely self-sufficient (a result from the cosmological "proof" of His existence), all-knowing, and all-powerful, He is categorically free from any type of need and, consequently, He never does anything that is ridiculous, unwise, ugly, or evil.

The conflict between Mu'tazilis and Ash'aris concerning this point was a matter of the focus of obsession. Mu'tazilis were obsessed with Divine justice, whereas the Ash'aris were obsessed with Divine omnipotence. Nevertheless, Divine self-restraint in Mu'tazili discourse is because of, not a negation of, Divine omnipotence.

Validity of tradition

In the Islamic sciences, reports are classified into two types regarding their authenticity. The first type is diffusely recurrent (*mutawatir*) reports — those that have come down to later generations through a large number of chains of narration, involving diverse transmitters such that it is virtually impossible that all these people, living in different localities and espousing (at times radically) different views, would come together, fabricate the exact same lie and attribute it to the Prophet of Islam or any other authority. A large number of narrators is not a sufficient criterion for authenticating a report because people belonging to some sect or party may have an interest in fabricating reports that promote their agendas. The power of this mode of transmission, *tawatur,* rests on both the number and diversity of narrators at each stage of transmission. On the other hand, the authenticity of the second type of reports, those which do not meet the criteria for *tawatur,* is considered speculative.

'Abd al-Jabbar commented on the issue of reports saying (Martin *et al.*, 1997): Mu'tazilis declare as true all that is established by *mutawatir* reports, by which we know what the Messenger of God has said. And that which was narrated by one or two transmitters only, or by one for whom error was possible, such reports are unacceptable in religions (*al-diyanat*) but they are acceptable in the proceedings of positive law (*furu` l-fiqh*), as long as the narrator is trustworthy, competent, just, and he has not contradicted what is narrated in the Qur'an.

Thus, the non-*mutawatir* reports are accepted by Mu'tazilis, according to 'Abd al-Jabbar, when it comes to the details or branches of law. When it comes to basic tenets, these reports are not considered authentic enough to establish a belief central to the Islamic faith. That is, the Mu'tazilis main issue is with reports of speculative authenticity that have a theological, rather than legal, content, when these seem to contravene the definitives of the Qur'an and rational proof. Since the doctrines that Mu'tazilis hated most were anthropomorphism and unqualified predestination (Ess, 2006), it were reports supporting these and resisting all hermeneutical attempts at harmonizing and reconciliation that were criticized and rejected by Mu'tazilis.

Doctrines of Ash'arites

Ash'ari

The *Ash'ari theology* (Arabic *al-asha`irah*) is a school of early Muslim speculative theology founded by the theologian Abu al-Hasan al-Ash'ari (d. 324 AH / 936 AD). The disciples of the school are known as **Ash'arites,** and the school is also referred to as **A school**.

It was instrumental in drastically changing the direction of Islamic theology, separating its development radically from that of theology in the Christian world.

Overview

The Asharite view holds that:

- Complete comprehension of the unique nature and attributes of God is beyond the capacity of human reasoning and sense experience.

- Although humans possess free will (or more accurately, freedom of intention), they have no power to create anything in the material world as this is entirely the province of God. This doctrine is now known in Western philosophy as occasionalism.
- Knowledge of moral truths must be taught by means of Revelation, and is not known *a priori* or by deduction from *a priori* propositions or by sheer observation of the world. It is permissible for a Muslim to believe and accept that a proposition is a moral truth based solely on the authority of a consensus of authorised scholars (ulama). This is known as *taqlid* ("faith" or "imitation").

The school holds that human reason in and by itself was not capable of establishing with absolute certainty any truth-claim with respect to morality, the physical world, or metaphysical ideas.

Contrary to popular opinion, the Asharites (or "traditionalists") were not completely traditionalist and anti-rationalist, nor were their historical foes, the Mutazilites (or "rationalists"), completely rationalist and anti-traditionalist, as the Asharites did depend on rationality and the Mutazilites did depend on tradition. Their goals were the same, to affirm the transcendence and unity of God, but their doctrines were different, with the Asharites supporting an Islamic occasionalist doctrine and the Mutazilites supporting an Islamic metaphysics influenced by Aristotelianism and Neoplatonism. For Asharites, *taqlid* only applied to the Islamic tradition and not to any other, whereas for Mutazilites, *taqlid* applied equally to both the Islamic and Aristotelian-Neoplatonic traditions. In his introduction to Al-Ghazālī's *The Decisive Criterion of Distinction Between Unbelief and Masked Infidelity*, Sherman Jackson writes:

Meanwhile, rationalist writings reflect a clear and sustained recognition of the authority of the Aristotelian-Neoplatonic tradition, including the propriety of following it by way of *taqlīd*. Traditionalists, on the other hand, use reason – even aspects of Aristotelian reason – but they do not recognize the tradition of Aristotelian reason as an ultimate authority.

Promoting figures

Al-Ash'ari

Abu al-Hasan al-Ash'ari was noted for his teachings on atomism, among the earliest Islamic philosophies, and for al-Ash'ari this was the basis for propagating a deterministic view that Allah created every moment in time and every particle of matter. Thus cause and effect was an illusion. He nonetheless believed in free will, elaborating the thoughts of Dirar ibn Amr' and Abu Hanifa into a "dual agent" or "acquisition" (*iktisab*) account of free will.

While al-Ash'ari was opposed to the views of the Mu'tazili school for its over-emphasis on reason, he was also opposed to the views of certain orthodox schools such as the Zahiri (literalist), Mujassimite (anthropomorphist) and Muhaddithin (traditionalist) schools for their over-emphasis on taqlid (imitation) in his *Istihsan al-Khaud*:

"A section of the people (i.e., the Zahirites and other orthodox people) made capital out of their own ignorance; discussions and rational thinking about matters of faith became a heavy burden for them, and, therefore, they became inclined to blind faith and blind following (taqlid). They condemned those who tried to rationalize the principles of religion as `innovators.' They considered discussion about motion, rest, body, accident, colour, space, atom, the leaping of atoms, and attributes of God, to be an innovation and a sin. They said that had such discussions been the right thing, the Prophet and his Companions would have definitely done so; they further pointed out that the Prophet, before his death, discussed and fully explained all those matters which were necessary from the religious point of view, leaving none of them to be discussed by his followers; and since he did not discuss the problems mentioned above, it was evident that to discuss them must be regarded as an innovation."

Al-Ghazali

Despite being named after Ash'ari, the most influential work of this school's thought was *The Incoherence of the Philosophers*, by the Persian polymath al-Ghazali (d. 1111). He was a pioneer of the methods of doubt and skepticism, and he changed the course of early Islamic philosophy, shifting it away from an Islamic metaphysics influenced by ancient Greek and Hellenistic philosophy, and towards an Islamic philosophy based on cause-and-effect that were determined by God or intermediate angels, a theory now known as occasionalism.

He is famous for defending the theory of occasionalism using logic. Al-Ghazali famously claimed that when fire and cotton are placed in contact, the cotton is burned directly by God rather than by the fire, a claim which he defended using logic. He argued that because God is usually seen as rational, rather than arbitrary, his behaviour in normally causing events in the same sequence (ie, what appears to us to be efficient causation) can be understood as a natural outworking of that principle of reason, which we then describe as the laws of nature. Properly speaking, however, these are not laws of nature but 4 God's habits, which he **could** change anytime.

Al-Ghazali nevertheless expresses support for a scientific methodology based on demonstration and mathematics, while discussing astronomy. After describing the scientific facts of the solar eclipse resulting from the Moon coming between the Sun and Earth and the lunar eclipse from the Earth coming between the Sun and Moon, he writes:

> Whosoever thinks that to engage in a disputation for refuting such a theory is a religious duty harms religion and weakens it. For these matters rest on demonstrations, geometrical and arithmetical, that leave no room for doubt.

Ibn Rushd (Averroes), a philosopher, famously responded that "to say that philosophers are incoherent is itself to make an incoherent statement." Ibn Rushd's book, *The Incoherence of the Incoherence*, attempted to refute Al-Ghazali's views. Though the work was not well received in the Muslim community, Averroism went on to have a profound influence in European thought.

Al-Ghazali also wrote *The Revival of the Religious Sciences in Islam*, a cornerstone of the Ashari school's thinking. It combined theology, skepticism, mysticism, Islam and other conceptions, discussed in depth in the article on Islamic philosophy.

Other figures

- Ibn al-Haytham (Alhazen) (d. 1039) was an Iraqi Arab polymath who was a pioneer of the scientific method, modern optics, experimental physics, experimental psychology, psychophysics, phenomenology, scientific skepticism, and visual perception. He was also a critic of Aristotelian physics, Ptolemaic astronomy and the emission theory. His *Book of Optics* is considered one of the most influential books in the history of physics.
- Al-Biruni (d. 1048) was a Persian polymath who was a pioneer of anthropology, geodesy, Indology, experimental astronomy, and experimental mechanics. He was also a critic of Aristotelian physics, the Aristotelian theory of gravity and Ptolemaic astronomy.
- Fakhr al-Din Razi (d. 1209) was a Persian mathematician, physicist, physician, philosopher, and a master of kalam. He wrote an encyclopedia of science, which was influential, and a later referent for such modern efforts as the Islamization of knowledge, which have

similar intention. He was also a critic of Aristotelian logic and a pioneer of inductive logic.

- Ibn Khaldun (d. 1406) was a North Africa Arab Muslim polymath, historian, pedagogue and philosopher who was the pioneer of demography, cultural history, historiography, the philosophy of history, sociology, and the social sciences in general. His *Muqadimmah* is still referenced today in these fields.

Other works of universal history from al-Tabari, al-Masudi, Ibn al-Athir, and Ibn Khaldun himself, were quite influential in what we now call archaeology and ethnology. They worked in a relatively modern style that historians of the present would recognize.

Influence and modern assessment

The influence of the Asharites is still hotly debated today. It was commonly believed that the Asharites put an end to philosophy as such in the Muslim world, with the death of Averroes at the end of the 12th century. While philosophy did indeed decline in the western Islamic world (Al-Andalus and the Maghreb), recent research has shown that philosophy continued long after in the eastern Islamic world (Persia and India), where the Avicennian, Illuminationist and Sufi schools predominated, until Islamic philosophy reached its zenith with Mulla Sadra's existentialist school of transcendent theosophy in the 17th century.

The 12th to 14th centuries marked the peak of innovation by Muslims and non-Muslims in Islamic conquered lands, and this continued through to the 16th century. During this period the ulema began to generate a fiqh based on taqlid ("imitation based on authority") rather than on the old ijtihad. Eventually, however, modern historians think that lack of improvements in basic processes and confusion with theology and law degraded methods. The rigorous means by which the Asharites had reached their conclusions were largely forgotten by Muslims before the Renaissance, due in large part to the success of their effort to subordinate inquiry to a prior ethics - and assume ignorance was the norm for humankind.

Modern commentators blame the Asharites for not allowing the Islamic world's innovation in sciences and technology, then leading the world. This innovation was not in general revived in the West until the Renaissance, and emergence of scientific method - which was based on traditional Islamic methods of ijtihad and isnad (backing or scientific citation). The Asharites did not reject these, amongst the ulema or learned, but they stifled these in the mosque and discouraged their application by the lay public.

The Asharites may have succeeded in laying the groundwork for a stable empire, and for subordinating philosophy as a process to fixed notions of ethics derived directly from Islam - perhaps this even improved the quality of life of average citizens. But it seems the historical impact was to yield the initiative of Western civilization to Christians in Europe.

Others, however, argue that the Asharites not only did not reject scientific methods, but indeed promoted them. Ziauddin Sardar points out that some of the greatest Muslim scientists, such as Ibn al-Haytham and Abū Rayhān al-Bīrūnī who were pioneers of scientific method, were themselves followers of the orthodox Ash'ari school of Islamic theology. Like other Asharites who believed that faith or *taqlid* should only apply to Islam and not to any ancient Hellenistic authorities, Ibn al-Haytham's view that *taqlid* should only apply to prophets of Islam and not to any other authorities formed the basis for much of his scientific skepticism and criticism against Ptolemy and other ancient authorities in his *Doubts Concerning Ptolemy* and *Book of Optics*.

UNIT – II

ISLAMIC SUFISM

Sufi philosophy includes the schools of thought unique to Sufism, a mystical branch within Islam. Sufism and its philosophical traditions may be associated with Sunni Islam or Shia Islam. It has been suggested that Sufi thought emerged from the Middle East in the eighth century, but adherents are now found around the world. It was around 1000 CE that early Sufi literature, in the form of manuals, treatises, discourses and poetry, became the source of Sufi thinking and meditations. Sufi philosophy, like all other major philosophical traditions, has several sub-branches including metaphysics and cosmology as well as several unique concepts.

Metaphysics

Major ideas in Sufi metaphysics have surrounded the concept of Wahdat or "Unity with God". Two main Sufi philosophies prevail on this controversial topic. *Wahdat-ul-Wujood* (Unity of Being) essentially states that the only truth within the universe is God, and that all things exist within God only. *Wahdat-ul-Shuhud* (Apparentism, or Unity of Witness), on the other hand, holds that any experience of unity between God and the created world is only in the mind of the believer and that God and his creation are entirely separate.It is the state where there is no difference between God and human being who is trying to achieve a particular state ie 'No One Except God'.

Cosmology

Sufi cosmology has three main schools that are often somewhat incongruously combined, the Ishraqi visionary universe as expounded by Suhrawardi Maqtul, the Neoplatonic view, and the Hermetic-Ptolemaic spherical geocentric world.

Psychology

There are three central concepts in Sufi psychology, which are Nafs (the ego), Qalb (the heart) and Ruh (the soul). The origin and basis of these terms is Quranic and they have been expounded upon by centuries of Sufic commentaries.

Lataif-e-sitta

Drawing from Qur'anic verses, virtually all Sufis distinguish Lataif-as-Sitta ("the six subtleties") as: Nafs, Qalb, Sirr, Ruh, Khafi, and Akhfa. These lataif (singular: latifa) designate various psychospiritual "organs" or, sometimes, faculties of sensory and suprasensory perception. They are thought to be parts of the self in a similar manner to the way glands and organs are part of the body.

Subtle bodies

Ruh (soul)

The soul never dies. The sufi, mostly, believe in a strong soul. You can make your soul strong through the practice you get through the teaching of your pir. If you make your soul strong according to the teaching of Islam, then you can get on the way which leads to Allah.Death does not mean 'The End' it is turn to enter in new life which is entirely different from the life which he has spent. Death is only sepration of Ruh from Body. Which was mixed by God to provide life.

Nasma (subtle body / Astral Body)

Nasma is the Sufi term for the subtle body or Astral Body. It is not to be confused with the Rooh (soul) which is permanent and transcends both nasma and physical form.

Physical body

Sufism demarcates the physical body from the Nasma. Only the physical body is dropped at the time of death.

Different Stages for attaining Spiritual Perfection in Sufi Tradition

Haal

A haal is a state of consciousness, generally a product of spiritual practices, recognised in Sufism. Each *haal* (state) is associated with a *maqaam* (station) of along the spiritual path.

Manzil

A Manzil in Sufism is a plane of consciousness. There are seven Manzils along the path to God. The Manzils are also parts of the Qur'an which help in protecting one from sorcery.

Maqaam

A maqaam is one's spiritual station or developmental level, as distinct from one's haal, or state of consciousness. This is seen as the outcome of one's effort to transform oneself, whereas the haal is a gift.

Concepts in Gnosis

Fanaa

Fanaa is the Sufi term for extinction. It means to annihilate the self, while remaining physically alive. Persons having entered this state are said to have no existence outside of, and be in complete unity with, Allah. Fanaa is equivalent to the concept of nirvana in Buddhism and Hinduism or moksha in Hinduism which also aim for annihilation of the self.

The nature of fanaa consists of the elimination of evil deeds and lowly attributes of the flesh. In other words, fanaa is abstention from sin and the expulsion from the heart of all love other than the Divine Love; expulsion of greed, lust, desire, vanity, show, etc. In the state of fanaa the reality of the true and only relationship asserts itself in the mind. One realizes and feeds that the only real relationship is with Allah Ta'ala fanaa means to destroy your self. if you destroy your self in the love of allah then that fanaa will convert into entire life means abdi zindgi. and for that one you have to destroy your will and yourself on the will of allah

Baqaa

A person's Baqaa, which literal means permanency, is a term in Sufi philosophy which describes a particular state of life with God. Inayat Khan writes in his book *A Sufi message of spiritual liberty*,

"The ideal perfection, called Baqa by Sufis, is termed 'Najat' in Islam, 'Nirvana' in Buddhism, 'Salvation' in Christianity, and 'Mukhti' in Hinduism. This is the highest condition attainable, and all ancient prophets and sages experienced it, and taught it to the world.Baqa is the original state of God. At this state every being must arrive some day, consciously or unconsciously, before or after death. The beginning and end of all beings is the same, difference only existing during the journey."

"Perfection is reached by the regular practice of concentration, passing through three grades of development: Faná -fi-Shaikh, annihilation in the astral plane, Faná-fi-Rasul, annihilation in the spiritual plane, and Faná-fi-Allah, annihilation in the abstract.After passing through these three grades, the highest state is attained of Bá qi-bi-Allah, annihilation in the eternal consciousness, which is the destination of all who travel by this path."

The two ideas are enjoined in the concept fana' wa baqa' (annihilation of the self and abiding in God)

Yaqeen

Yaqeen is generally translated as "certainty", and is considered the summit of the many *maqaams* (stations) by which the path of *walaya* (sometimes translated as Sainthood) is fully completed.

Other concepts

Haqiqa

Haqiqa or Haqiqat is the Sufi term for the supreme Truth or absolute Reality.

Marifa

Marifa (or alternatively 'marifah') literally means knowledge. The term is used by Sufi Muslims to describe mystical intuitive knowledge, knowledge of spiritual truth as reached through ecstatic experiences rather than revealed or rationally acquired.

Ihsan

Ihsan is an Arabic term meaning "perfection" or "excellence." Ihsan is the goal or aim of Sufi practices.

Ibn Arabi

Ibn 'Arabī (July 28, 1165 - November 10, 1240) was an Andalusian Arab Sufi mystic and philosopher. His full name was **Abū 'Abdullāh Muḥammad ibn 'Alī ibn Muḥammad ibn al-`Arabī al-Hāṭimī al-Ṭā'ī**

Biography

Ibn Arabi was born in Murcia, Spain on July 28, 1165 CE (560 in the Islamic calendar), and his family moved to Seville when he was seven years old. In 1200 CE, at the age of thirty-five, he left Iberia for good, intending to make the hajj to Mecca. He lived in Mecca for some three years, where he began writing his *Meccan Illuminations* (*Al-Futūḥāt al-Makkiyya*). In 1204, he left Mecca for Anatolia with Majd al-Dīn Isḥāq, whose son Ṣadr al-Dīn al-Qunawī (1210–1274) would be his most influential disciple.

In 1223, he settled in Damascus, where he lived the last seventeen years of his life. He died at the age of 76 on 22 Rabi' II 638 AH/November 10, 1240CE, and his tomb in Damascus is still an important place of pilgrimage.

Some 800 works are attributed to Ibn Arabi, although only some have been authenticated. Recent research suggests that over 100 of his works have survived in manuscript form, although most printed versions have not yet been critically edited and include many errors.

> " ***My heart has adopted every shape; it has become a pasture for a gazelles, and a convent for Christian monks.***
> ***A temple for idols, and a pilgrim's Ka'ba, The tables of a Torah, and the pages of a Koran.***
> ***I follow the religion of Love; wherever Love's camels turn, there Love is my religion and faith.*** "
>
> ***— Ibn Arabi***

Works

- *The Ringstones of Wisdom* (also translated as *The Bezels of Wisdom*), or *Fusus al-Hikam*.
- *The Meccan Illuminations* (*Al-Futūḥāt al-Makkiyya*), his largest work in 37 volumes originally and published in 4 or 8 volumes in modern times, discussing a wide range of topics from mystical philosophy to Sufi practices and records of his dreams/visions.
- The *Dīwān*, his collection of poetry spanning five volumes, mostly unedited. The printed versions available are based on only one volume of the original work.
- *The Holy Spirit in the Counselling of the Soul* (*Rūḥ al-quds*), a treatise on the soul which includes a summary of his experience from different spiritual masters in the Maghrib. Part of this has been translated as *Sufis of Andalusia*, reminiscences and spiritual anecdotes about many interesting people whom he met in al-Andalus.
- *Contemplation of the Holy Mysteries* (*Mashāhid al-Asrār*), probably his first major work consisting of fourteen visions and dialogues with God.
- *Divine Sayings* (*Mishkāt al-Anwār*), an important collection made by Ibn 'Arabī of 101 hadīth qudsī
- *The Book of Annihilation in Contemplation* (*K. al-Fanā' fi'l-Mushāhada*), a short treatise on the meaning of mystical annihilation (*fana*).
- *Devotional Prayers* (*Awrād*), a widely read collection of fourteen prayers for each day and night of the week.
- *Journey to the Lord of Power* (*Risālat al-Anwār*), a detailed technical manual and roadmap for the "journey without distance".

- *The Book of God's Days* (*Ayyām al-Sha'n*), a work on the nature of time and the different kinds of days experienced by gnostics
- *The Fabulous Gryphon of the West* (*'Unqā' Mughrib*), a book on the meaning of sainthood and its culmination in Jesus and the Mahdī
- *The Universal Tree and the Four Birds* (*al-Ittihād al-Kawnī*), a poetic book on the Complete Human and the four principles of existence
- *Prayer for Spiritual Elevation and Protection* (*al-Dawr al-A'lā*), a short prayer which is still widely used in the Muslim world
- *The Interpreter of Desires* (*Tarjumān al-Ashwāq*) love poetry (*ghazals*) which, in response to critics, Ibn Arabi republished with a commentary explaining the meaning of the poetic symbols.
- *Divine Governance of the Human Kingdom* (*At-Tadbidrat al-ilahiyyah fi islah al-mamlakat al-insaniyyah*).
- *The Four Pillars of Spiritual Transformation* (*Hilyat al-abdāl*), a short work on the essentials of the spiritual Path

Commentaries and Translations of *Fuṣūṣ al-Ḥikam*

There have been many exceptional commentaries on Ibn 'Arabī's *Fuṣūṣ al-Ḥikam*: the first, *al-Fukūk*, was written by his stepson and heir, Ṣadr al-Dīn al-Qunawī, who had studied the book with Ibn 'Arabī; the second by Qunawī's student, Mu'ayyad al-Dīn al-Jandī, which was the first line-by-line commentary; the third by Jandī's student, Dawūd al-Qaysarī, which became very influential in the Persian-speaking world. There were many others, in the Ottoman world (e.g. 'Abdullah al-Bosnawī), the Arab world (e.g. 'Abd al-Ghanī al-Nabulusī) and the Persian world (e.g. Haydar Āmolī). It is estimated that there are over fifty commentaries on the *Fuṣūṣ*, most of which only exist in manuscript form. The more famous (such as Qunawī's *Fukūk*) have been printed in recent years in Iran. A recent English translation of Ibn 'Arabī's own summary of the *Fuṣūṣ*, *Naqsh al-Fuṣūṣ* (The Imprint or Pattern of the Fusus) as well a commentary on this work by 'Abd al-Raḥmān Jāmī, *Naqd al-Nuṣūṣ fi Sharḥ Naqsh al-Fuṣūṣ* (1459), by William Chittick was published in Volume 1 of the *Journal of the Muhyiddin Ibn 'Arabi Society* (1982).

The *Fuṣūṣ* was first critically edited in Arabic by 'Afīfī (1946). The first English translation was done in partial form by Angela Culme-

Seymour from the French translation of Titus Burckhardt as *Wisdom of the Prophets* (1975), and the first full translation was by Ralph Austin as *Bezels of Wisdom* (1980). There is also a complete French translation by Charles-Andre Gilis, entitled *Le livre des chatons des sagesses* (1997). The only major commentary to have been translated into English so far is entitled *Ismail Hakki Bursevi's translation and commentary on Fusus al-hikam by Muhyiddin Ibn 'Arabi*, translated from Ottoman Turkish by Bulent Rauf in 4 volumes (1985–1991).

In Urdu, the most widespread and authentic translation was made by Bahr-ul-uloom Hazrat Muhammad Abdul Qadeer Siddiqi Qadri Hasrat, the former Dean and Professor of Theology of the Osmania University, Hyderabad. It is due to this reason that his translation is in the curriculum of Punjab University. Maulvi Abdul Qadeer Siddiqui has made an interpretive translation and explained the terms and grammar while clarifying the Shaikh's opinions.

Wahdat al-Wujud

Wahdat al-Wajud the "Unity of Being" is a Sufi philosophy emphasizing that 'there is no true existence except the Ultimate Truth (God)'. Or in other phrasing that the only truth within the universe is God, and that all things exist within God only. All of his creations emerge from *`adim* (عدم non-existence) to *wujood* (existence) out of his thought only. Hence the existence of God is the only truth (*Haqq*), and the concept of a separate created universe is falshood. Arabic: (*Batil*).

Ibn Arabi is most often characterized in Islamic texts as the originator of the doctrine of wahdat al-wujud, however, this expression is not found in his works and the first who employed this term was perhaps, in fact, the Andalusian mystical thinker Ibn Sabin. Although he frequently makes statements that approximate it, it cannot be claimed that "Oneness of Being" is a sufficient description of his ontology, since he affirms the "manyness of reality" with equal vigor.

In his view, wujūd is the unknowable and inaccessible ground of everything that exists. God alone is true wujūd, while all things dwell in nonexistence, so also wujūd alone is nondelimited (mutlaq), while everything else is constrained, confined, and constricted. Wujūd is the absolute, infinite, nondelimited reality of God, while all others remain relative, finite, and delimited.

Since wujūd is nondelimited, it is totally different from everything else. Whatever exists and can be known or grasped is a delimitation and definition, a constriction of the unlimited, a finite object accessible to a finite subject. In the same way, wujūd's self-consciousness is nondelimited, while every other consciousness is constrained and confined. But we need to be careful in asserting wujūd's nondelimitation. This must not be understood to mean that wujūd is different and only different from every delimitation. The Shaykh is quick to point out that wujūd's nondelimitation demands that it be able to assume every delimitation. If wujūd could not become delimited, it would be limited by its own nondelimitation. Thus "He possesses nondelimitation in delimitation" Or, "God possesses nondelimited wujūd, but no delimitation prevents delimitation. Rather, He possesses all delimitations, so He is nondelimited delimitation, since no single delimitation rather than another rules over Him.... Hence nothing is to be attributed to Him in preference to anything else" . Wujūd must have the power of assuming every delimitation on pain of being limited by those delimitations that it cannot assume. At the same time, it transcends the forms by which it becomes delimited and remains untouched by their constraints.

Only He who possesses Being in Himself (wujûd dhâtî) and whose Being is His very essence (wujûduhu 'ayn dhâtihi), merits the name of Being. Only God can be like that.

On the highest level, wujūd is the absolute and nondelimited reality of God, the "Necessary Being" (wājib al-wujūd) that cannot not exist. In this sense, wujūd designates the Essence of God or of the Real (dhāt al-haqq), the only reality that is real in every respect. On lower levels, wujūd is the underlying substance of "everything other than God" (mā siwā Allāh)—which is how Ibn Arabi and others define the "cosmos" or "universe" (al-'ālam). Hence, in a secondary meaning, the term wujūd is used as shorthand to refer to the whole cosmos, to everything that exists. It can also be employed to refer to the existence of each and every thing that is found in the universe.

God's 'names' (asma') or 'attributes' (sifat), on the other hand, are the relationships which can be discerned between the Essence and the cosmos. They are known to God because he knows every object of knowledge, but they are not existent entities or ontological qualities, for this would imply plurality in the godhead.

For the creatures, Being is not part of their essence. So a creature does not own its being, that it can never be independent in itself . In this sense, the created does not deserve the attribution of Being. Only God is Being, and all the rest is in reality a possibility (imkân), a relative, possible non-existence.

Ibn 'Arabî used the term "effusion" (fayd) to denote the act of creation. His writings contain expressions which show different stages of creation, a distinction merely logical and not actual. The following gives details about his vision of creation in three stages: the Most Holy Effusion (al-fayd al-aqdas), the Holy Effusion (al-fayd al-muqaddas) and the Perpetual Effusion (al-fayd al-mustamirr).

Wahdat-ul-Wujood spread through the teachings of the Sufis like Qunyawi, Jandi, Tilimsani, Qayshari, Jami etc. This mystic sufi philosophy found conducive soil in many parts of South Asia as most of the saints and sages became dedicated disciples of Wahdat-ul-Wujood. It is also associated with the *Hamah Ust* (Persian meaning "He is the only one") philosophy in South Asia. Sachal Sarmast and Bulleh Shah two Sufi poets from Pakistan, were also ardent followers of Wahdat-ul-Wujood.

Today, some Sufi Orders, notably the Bektashi sect and the non-traditional sects of Universal Sufism, place much emphasis on the concept of wahdat-ul-wujood.

Pantheism, Panentheism, and Wahdat al-Wujud

The English word Pantheism means All is God while the Arabic word wahdat ul-wujood emphasizes that there is just a single being in existence and this single being is God. However, wahdat ul-wujood maybe closer to panentheism, because it states that while the Universe is part of God or God's mind, God is still greater than his creation.

Tashkeek

Tashkeek or gradation is closely associated with Sadrian interpretation of wahdat al-wujud. According to this school, not only there is gradation of existents that stand in a vast hierarchical chain of being (maratib al-wujud) from floor (farsh) to divine throne (arsh), but the wujud of each existent *maahiya* is nothing but a grade of the single reality of wujud whose source is God, the absolute being (al-wujud al-mutlaq). What differentiates the wujud of different existents is nothing but wujud in different degrees of strength and weakness. The universe is nothing but different degrees of strengths and weaknesses of wujud, ranging from intense degree of wujud of arch-angelic realities, to the dim wujud of lowly dust from which adam was made.

Criticism of the concept

Some Muslims, including both Sufis and Salafis, have made comparisons between wahdat ul-wujood and Pantheism, the concept that all is God. This criticism has come both from Salafis and from Sufis as well.

Some, however, will counter that the two concepts differ in that wahdat ul-wujood states that God and the universe aren't identical. They hold real existence to be for God only and the universe to have no existence on its own (without God).

Salafi criticism

Some Salafis criticize the concept of wahdat al-wujud on the grounds that it was a product of Arab interaction with Hindu philosophy, and is not a purely Islamic concept. Others also cite similarities with Kabbalah.

Sufi criticism

Some Sufis, such as Ahmad Sirhindi *(Mujaddid Alif Sani)*, have criticised wahdat ul-wujood. Ahmad Sirhindi wrote about the sayings that universe has no existence of its own and is a shadow of the existence of the necessary being. He also wrote that one should discern the existence of universe from the absolute and that the absolute does not exist because of existence but because of his essence.

Similarity to other belief systems

It is also speculated that the concept of wahdat ul-wujood could be product of Arab interaction with Hindu mystics and literature, specifically in reference to the non-dualistic teachings of the Upanishads, which preaches very similar concepts in regards to reality being an illusion and the only true existence being Brahman.

"Shaykh Ahmad Sirhindi"

Imām-i Rabbānī Shaykh Ahmad al-Farūqī al-Sirhindī (1564–1624) was an Indian Islamic scholar from Punjab and a prominent member of the Naqshbandī Sufi order. He is described as **Mujaddid Alf Thānī**, meaning the "reviver of the second millennium", for his work in rejuvenating Islam and opposing the heterodoxies prevalent in the time of Mughal Emperor Akbar. He is said to have had considerable and longlasting influence in India and to have given "to Indian Islam the rigid and conservative stamp it bears today."

Most of the Naqshbandī suborders today, such as the Mujaddidī, Khālidī, Saifī, Tāhirī and Haqqānī sub-orders, trace their spiritual lineage through Shaykh Sirhindi, often referring to themselves as "Naqshbandī-Mujaddidī".

Sirhindi's shrine is located in Sirhind.

Early life and education

Shaykh Ahmad Sirhindi was born after midnight, on 14 Shawwal 971 H. in the village of Sirhind near the city of Chandigarh in present-day India. From an *'ashraf* family claiming descent from caliph Umar, he received most of his early education from his father, Shaykh 'Abd al-Ahad and memorised the Qur'an. He was then sent to Sialkot, at present in Pakistan, where he learned logic, philosophy and theology and read some advanced texts of tafsīr and hadīth before he returned home. Sirhindi also made rapid progress in the Suhrawardī, the Qadirī, and the Chistī turūq, and was given permission to initiate and train followers at the age of 17. He eventually joined the Naqshbandī order through the Sufi missionary Shaykh Muhammad al-Baqī, and became a leading master of this order. His deputies traversed the length and breadth of the Mughal Empire in order to popularize the order and eventually won some favour with the Mughal court.

Sirhindi's world view

Movement for Revival of Islam

Shaykh Ahmad Sirhindi's preaching and revival was a reaction to the secular policies of Mughal emperor Akbar. He denounced Akbar's policy of *sull-i kul* (mixing all religions into one), and Akbar's reign as one where "the sun of guidance was hidden behind the veil of error." Sirhindi believed that "what is outside the path shown by the prophet (Sharia) is forbidden." He wrote, "Cow-sacrifice in India is the noblest of Islamic practices. The kafirs may probably agree to pay jiziya but they shall never concede to cow-sacrifice."

However, Yohanan Friedmann has argued that there is no evidence that Sirhindi or his disciples spread "anti-Hindu sentiments wherever they went."

Obedience to Muslim authority

Sirhindi in one of his letters outlined the importance of a Muslims loyalty to his state and his views on not striving against islamic authorities:

"A Muslim does not revolt against the government of the country where he lives. Nor does he engage in subversion. He keeps away from incendiary, anarchical people. He tries to correct his own belief, worships, habits and behaviors. He does not read books or magazines belonging to la-madhhabis and munafiqs. He tries to learn and teach the knowledge of Ahl as-sunnat. He does not bear malice towards anybody. He does not transgress against anyone's life, property, rights, chastity or honor. He leads a life in conformity with the Shariat and laws. All the above-said facts exist in true religious books written by scholars of Ahl as-sunnat."

Importance of Sharia v. Sufism

According to Simon Digby, "modern hagiographical literature emphasizes [Sirhindi's] reiterated profession of strict Islamic orthodoxy, his exaltation of the sharia and exhortations towards its observance." On the other hand, Yohanan Friedmann questions how committed Sirhindi was to sharia, commenting: "it is noteworthy that while Sirhindi never wearies of describing the minutest details of Sufi experience, his exhortations to comply with the shariah remain general to an extreme." Friedmann also claims "Sirhindi was primarily a Sufi interested first and foremost in questions of mysticism."

Oneness of being (*wahdat al-wujūd*)

Sirhindi strongly opposed the mystical doctrine known as *wahdat al-wujūd* ('unity of being') or *tawhīd-i wujūdi*, a concept which emphasizes that in reality all things exist within God. Nonetheless, he did not hold a particularly unfavorable view of the sufi mystic and theoretician Muhyī 'l-Dīn ibn Arabī, who is often presented as the originator and most complete propounder of this philosophy. Sirhindi writes:

I wonder that Shaykh Muhyī 'l-Dīn appears in vision to be one of those with whom God is pleased, while most his ideas which differ from the doctrines of the People of truth appear to be wrong and mistaken. It seems that since they are due to error in *kashf*, he has been forgiven... I consider him as one of those with whom God is well-pleased; on the other hand, I believe that all his ideas in which he opposes (the people of truth) are wrong and harmful.

In refuting the monistic position of *wahdat al-wujūd*, he instead advanced the notion of *wahdat ash-shuhūd* (oneness of appearance). According to this doctrine, the experience of unity between God and creation is purely subjective and occurs only in the mind of the Sufi who has reached the state of *fana' fi Allah* (extinction in God).

Rejection of innovation (*bid'ah*)

Sirhindi opposed innovation, or *bid'ah*, in religion, and even rejected the concept of *bid'ah hasanah* or 'good innovation,' as stated in his *Maktūbāt*. Some people suggest that the Imam was against the celebration of Mawlid. However, his letters would suggest this claim is unfounded. For example, in one place the Imam writes [Persian Daftar som, Hissah Hashtam, Urdu, volume 3 letter 72, which is addressed to Mirza Husamuddeen Ahmed] In answering a question which was addressed to Imam Rabbani, Imam-i-Rabbani writes:

"And then you have asked concerning Mawlid."

Imam Rabbani replies:

"What harm is there in reciting quran, naa't [song in praise of prophet] and manqabat [song praising Awaliya Allah] in beautiful voice. WHAT IS PROPHIBITED IS to change the words/ pronunciation of Quran , to recite quran as if some one is singing a song and to clap which is not allowed even in the sessions of Poetry"

"If Mawlid is done in this manner that no mistake in quran recitation occurs and no mistake and careless ness occur in reciting qasida, then what is the harm in it ? My friend, strict measure is to be taken to close the door [of careless ness], otherwise there is a famous saying that small things results in big matter"

Works

Most famous of his works are a collection of 536 letters, collectively entitled *Collected Letters* or *Maktubat*, to the Mughal rulers and other contemporaries. It consists of three volumes. An elaborate printing of the book was accomplished in 1973 in Nazimabad, Karachi, Pakistan. It was reproduced by offset process in Istanbul, Turkey. A copy of the Persian version exists in the library of the Columbia University. Maktubat was rendered into the Arabic language by Muhammad Murad Qazanî, and the Arabic version was printed in two volumes in the printhouse called Miriyya and located in the city of Mekka. A copy of the Arabic version occupies number 53 in the municipality library in Bayezid, Istanbul. It was reproduced by offset process in 1963, in Istanbul. A number of the books written by Ahmad Sirhindi were reprinted in Karachi. Of those books, *Ithbât-un-nubuwwa* was reproduced by offset process in Istanbul in 1974. The marginal notes on the book, which is in Arabic, provide a biography of Ahmad Sirhindi.

Selections from the Maktubat of Ahmad Sirhindi

" - May Haqq subhânahu wa ta'âlâ bless you with realization of your religious and worldly wishes! The medicine for protection against the harms of worldly flavours and transient blessings is to use them in a manner compatible with the Islam. In other words, it is to obey Allâhu ta'âlâ's commands and prohibitions. Those flavours will be harmful if they are not utilized compatibly with the Islam. They will cause Allâhu ta'âlâ's wrath and torment. Maximum possible abstinence from enjoying them is the safest course to follow for real and definite salvation. Those who cannot manage that degree of abstinence should use the medicine requisite for protection. Thereby they will be safe from their harms. Shame on those people who can neither manage the necessary abstinence nor protect themselves by using medicine and who, thereby, leave themselves vulnerable to patent disasters and afflictions in addition to a pathetic deprivation from eternal happiness! So pitiable are those people who succumb to the indulgences of their nafs and fail to enjoy the worldly flavours in manners and doses prescribed by the Islam, thereby divesting themselves of the felicitous and everlasting flavours of Paradise. Do they not know that Allâhu ta'âlâ sees all? Have they never heard that enjoyment of worldly blessings within the limits of moderation drawn by Islam is the only way of acquiring immunity from harms? There is the inevitable and imminent Judgment Day, when all the worldly activities of each and every person will be laid before them.

How lucky for those who have attained love of Allâhu ta'âlâ by abstaining from His prohibitions in the world, when the Promised Day comes! How lucky for those who do not succumb to the temptations of the sequinned worldly life, who fear their Rabb (Allâhu ta'âlâ) and curb their sensuous desires, who advise their household and their inferiors that they should perform their daily salâts steadily, how lucky for " them! Salâms to those people who follow the way to felicity shown by Allâhu ta'âlâ and who adapt themselves to Muhammad (S.A.W)!

— First Volume, 56th Letter, Maktubat of Ahmad Sirhindi

“ - Man's own nafs is the most adamant obstructive curtain between man and Allâhu ta'âlâ. “Abandon thy nafs, and come to Me! Thy very self is the cloud hiding the sun thou art after! Know thyself,” says the divine Word. Pushing the nafs away from between requires a conscientious and delectable process: It cannot be described by words and writings. Nor is it something that can be learned by perusal. It has to be a gift that one was endowed with in the eternal past, and it has to be primed by the attraction of Allâhu ta'âlâ. Since we live in a world of causations, a Wali's lecture will suffice, with the proviso that you should love the Walî. The more you love him, the more will you receive of the fayz and ma'rifats radiating from his heart, attaining perfection at the end. The hadith-i-sherîf which reads, “A person will be together with his beloved one,” expresses this fact. ”

— Second Volume, 29th Letter, Maktubat of Ahmad Sirhindi

“ - My dear son! The world is sweet in appearance, and yet venomous in essence. It is quite worthless. A person who is caught in its trap can never be free again. A person who dies with that poison is a mere carrion. It is madness to lose one's heart to it. It is like sequinned filth, or sweetened poison. A wise person will not fall for such false and deceitful beauty. He will not set his heart on vicious and harmful pleasures. He will spend his sojourn in this life trying to find favour in his Owner's eyes. He will earn what will be useful for him in the Hereafter. He will do his duties as a slave of Allâhu ta'âlâ. He will hold fast to the commandments of Allâhu ta'âlâ. He will abstain from His prohibitions, i.e. harams. Shame on those who run after harmful things instead of doing so! ”

— Second Volume, 45th Letter, Maktubat of Ahmad Sirhindi

Wahdat al-Shuhud

Wahdat al-Shuhud (or *wah-dat-ul-shuhud*, *wahdat-ul-shuhud*, or *wahdatul shuhud*) has often been translated into English as **Apparentism**. In Arabic it literally means "unity of witness", "unity of perception" or "unity of appearance"..

Out of those who opposed the doctorine of wahdat al-wujood, there were those who substituted the pole of subject for the object, formulating the doctorine of Wahdat ul-shahood. This school was formulated by `Ala al-Dawlah Simnānī, was to attract many followers in India, including Ahmed Sirhindi who provided some of the most widely accepted formulations of this doctorine in the Indian sub-continent.

According to Ahmed Sirhindi's doctrine, any experience of unity between God and the created world is purely subjective and occurs only in the mind of the believer; it has no objective counterpart in the real world. The former position, Shaykh Ahmad felt, led to pantheism, which was contrary to the tenets of Sunnite Islam. He held that God and creation are not identical; rather, the latter is a shadow or reflection of the Divines Name and Attributes when they are reflected in the mirrors of their opposite non-beings (a'dam al-mutaqabila).

Abu Hafs Umar al-Suhrawardi and Abd-al-karim Jili were also proponents of apparentism.

Shah Waliullah's view of Wahdat

Shah Waliullah made the first attempt to reconcile the two (apparently) contradictory doctrines of wahdat al-wujud (unity of being) of Ibn Arabi and wahdat al-shuhud (unity in conscience) of Shaykh Ahmad Sirhindi.

Shah Waliullah neatly resolved the conflict, calling these differences 'verbal controversies' which have come about because of ambiguous language. If we leave, he says, all the metaphors and similes used for the expression of ideas aside, the apparently opposite views of the two metaphysicians will agree. The positive result of Shah Wali Allah's reconciliatory efforts was twofold: it brought about harmony between the two opposing groups of metaphysicians, and it also legitimized the doctrine of wahdat al-wujud among the mutakallimun (theologians), who previously had not been ready to accept it.

In his books Lamahat and Sata'at, he discusses stages of being, the perceptive faculty, the relation of the abstract with the universe, the universal soul and the souls of man, after death, essence, miracles, the scope of man, the soul of the perfect, universal order, source of manifestation, and the transformation of mystics from quality to quality. He also demonstrated that the long-standing assumption that Sufi doctrine was divided between Apparentism and Unity of Being was a difference of expression alone, the latter doctrine being seen as merely a less-advanced stage of projection.

In his opinion this whole universe has also self (nafs) as an individual person has a self, which is called the Universal Soul (an-Nafs-ul-Kulliyah). The multiplicity of the whole universe has originated from it. When Ibn Arabi says that everything is God, he thereby means the Universal Soul. This Universal Soul, or the Self-unfolding Being (al-Wujud-ul-Munbasait), subsists by itself. This existence pervades the whole universe, both the substance and the accident, and accepts the form of everything. It is both immanent and transcendental. Beyond this existence (al-Wujud-al-Munbasit : Universal Soul) towards the original existence (God) none has access to. In other words, man's progress ends with the Universal Soul or the Self-unfolding Being. He cannot move a step further. The Universal Soul and God are so intermingled that the former is often taken for the latter."

As for the question of the relation that this existencen (al-Wujud-ul-Munbasit) has with the essence of God itself. This relation is, however, known only in its reality (anniyyah : I-ness); its quality is unknown and can never be known. Thus when Ibn Arabi says that the realities of the existing things are the names and the attributes of the Universal Soul (Self-unfolding Being) in the stage of knowledge (Fi Martabat-il-'Ilm, in the Divine Consciousness) or when Imam Rabbani asserts that the realities of existing objects are sheer nothingness on which the lights of the names and attributes of the Universal Soul (al-Wujud-ul-Munbasit) are reflected is exactly the same thing. The difference in their language is so little that it needs no consideration.

UNIT – III

AL-FARABI

Abū Naṣr al-Fārābi (*Abū Naṣr Muḥammad al-Fārābi*; for other recorded variants of his name see below) known in the West as **Alpharabius** (c. 872 – between 14 December 950 and 12 January 951), was a Muslim polymath and one of the greatest scientists and philosophers of the Islamic world in his time. He was also a cosmologist, logician, musician, psychologist and sociologist.

Biography

The existing variations in the basic accounts of al-Farabi's origins and pedigree indicate that they were not recorded during his lifetime or soon thereafter by anyone with concrete information, but were based on hearsay or guesses (as is the case with other contemporaries of al-Farabi). The sources for his life are scanty which makes the reconstruction of his biography beyond a mere outline nearly impossible. The earliest and more reliable sources, i. e., those composed before the 6th/12th century, that are extant today are so few as to indicate that no one among Fārābī's successors and their followers, or even unrelated scholars, undertook to write his full biography, a neglect that has to be taken into consideration in assessing his immediate impact. The sources prior to the 6th/12th century consist of: (1) an autobiographical passage by Farabi, preserved by Ibn Abī Uṣaibi'a. In this passage, Farabi traces the transmission of the instruction of logic and philosophy from antiquity to his days. (2) Reports by Al-Masudi, Ibn al-Nadim and Ibn Hawqal as well as by Said Al-Andalusi (d. 1070), who devoted a biography to him.

When major Arabic biographers decided to write comprehensive entries on Farabi in the 6th-7th/12th-13th centuries, there was very little specific information on hand; this allowed for their acceptance of invented stories about his life which range from benign extrapolation on the basis of some known details to tendentious reconstructions and legends. Most modern biographies of the philosopher present various combinations of elements drawn at will from this concocted material. The sources from the 6th/12th century and later consist essentially of three biographical entries, all other extant reports on Farabi being either dependent on them or even later fabrications: 1) the Syrian tradition represented by Ibn Abī Uṣaibi'a. 2) The Wafayāt al-a'yān wa-anbā' abnā' az-zamān ("Deaths of Eminent Men and History of the Sons of the Epoch"; trans. by Baron de Slane, Ibn Khallikan's Biographical Dictionary, 1842–74) compiled by Ibn Khallikān. 3) the scanty and legendary Eastern tradition, represented by Ẓahīr-al-Dīn Bayhaqī.

Name

His name was Abū Naṣr Moḥammad b. Moḥammad Farabi, as all sources, and especially the earliest and most reliable, Al-Masudi, agree. In some manuscripts of Fārābī's works, which must reflect the reading of their ultimate archetypes from his time, his full name appears as Abū Naṣr Moḥammad b. Moḥammad al-Ṭarḵānī, i.e., the element Ṭarḵān appears in a nesba(family surname or attributive title). Moreover, if the name of Farabi's grandfather was not known among his contemporaries and immediately succeeding generations, it is all the more surprising to see in the later sources the appearance of yet another name from his pedigree, Awzalaḡ. This appears as the name of the grandfather in Ibn Abī Uṣaibi'a and of the great-grandfather in Ibn Khallekān. Ibn Abī Uṣaibi'a is the first source to list this name which, as Ibn Khallekān explicitly specifies later, is so to be pronounced as Awzalaḡ. In modern Turkish scholarship and some other sources, the pronunciation is given as Uzluḡ rather than Awzalaḡ, without any explanation.

Birthplace

His brithplace is contradicted in the classical sources as either Faryāb in Khorasan (in modern Afghanistan) or Fārāb on the Amu Darya (Oxus) in modern Turkmenistan. The older Persian Pārāb(in Hudud ul-'alam) or Fāryāb (also Pāryāb), is common Persian toponym meaning "lands irrigated by diversion of river water". By the 13th century, Farab on the Jaxartes was known as Otrār.

Origin

There exist a difference of opinion on the ethnic background of Farabi. According to D. Gutas, "ultimately pointless as the quest for Farabi's ethnic origins might be, the fact remains that we do not have sufficient evidence to decide the matter. The Cambridge companion to Arabic philosophy also states that "[...] these biographical facts are paltry in the extreme but we must resist the urge to embellish them with fanciful stories, as the medieval biographers did, or engage in idle speculation about al-Farabi's ethnicity or religious affiliation on the basis of contrived interpretations of his works, as many modern scholars have done [...]"

Iranic origin

Medieval Arab historian Ibn Abī Uṣaibi'a (died in 1269), mentions in his 'Oyūn (final rescension in 1268) that al-Farabi's father was of Persian descent. Al-Shahrazūrī who lived around 1288 A.D. and has written an early biography also has stated that Farabi hailed from a Persian family. Additionally, Farabi has in a number of his works references and glosses in Persian and Sogdian (and even Greek but no Turkish). Sogdian has been mentioned as his native language and the language of the inhabitants of Farab. Mohammad Javad Mashkoor argues for an Iranian-speaking Central Asian origin but states Farabi was foremost a Muslim and was great due to blessing of the Quran and Prophet Muhammad (S.A.W), and hence is a Muslim scholar belonging to all of humanity and whether he was Turkish, Iranian or Arab is not of importance. A Persian origin has been discussed by other sources as well.

Turkic origin

The oldest known reference to a possible Turkic origin is given by the medieval historian Ibn Khallekān (died in 1282), who in his work Wafayāt (completed in 669/1271) states that Farabi was born in the small village of Wasij near Farab (in what is today Otrar, Kazakhstan) of Turkic parents. Based on this account, some modern scholars state his origin to be Turkic. Others, such as D. Gutas, criticize this, saying that Ibn Khallekān's account is aimed at the earlier historical accounts by Ibn Abī Uṣaibi'a, and servers the sole purpose to *prove* a Turkic origin for al-Farabi, for instance by inventing the additional nisba (surname) *"al-Turk"* (arab. "the Turk") - a nisba Farabi never had. In this regard, Oxford professor C.E. Bosworth notes that "great figures [such] as al-Farabi, al-Biruni, and ibn Sina have been attached by over enthusiastic Turkish scholars to their race".

Life and Education

Al-Farabi spent almost his entire life in Baghdad, capital of Abbasids that ruled the Islamic world. In the auto-biographical passage about the appearance of philosophy preserved by Ibn Abī Uṣaibi'a, Farabi has stated that he had studied logic with Yūḥannā b. Ḥaylān up to and including Aristotle's Posterior Analytics, i.e., according to the order of the books studied in the curriculum, Fārābī said that he studied Porphyry's Eisagoge and Aristotle's Categories, De Interpretatione, Prior and Posterior Analytics. His teacher, Yūḥannā b. Ḥaylān, was a Christian cleric who abandoned lay interests and engaged in his ecclesiastical duties, as Fārābī reports. His studies of Aristotelian logic with Yūḥannā in all probability took place in Baghdad, where Al-Masudi tells us Yūḥannā died during the caliphate of al-Moqtader (295-320/908-32). He was in Baghdad at least until the end of September 942 as we learn from notes in some manuscripts of his Mabāde' ārā' ahl al-madīna al-fāżela, he had started to compose the book in Baghdad at that time and then left and went to Syria. He finished the book in Damascus the following year (331), i.e., by September 943). He also lived and taught for some time in Aleppo. Later on Farabi visited Egypt; and complete six sections summarizing the book Mabāde' in Egypt in 337/July 948-June 949. He returned from Egypt to Syria. Al-Masudi writing writing barely five years after the fact (955-6, the date of the composition of the Tanbīh), says that he died in Damascus in Rajab 339 (between 14 December 950 and 12 January 951). In Syria, he was supported and glorified by Saif ad-Daula, the Hamdanid ruler of Syria.

Contributions

Farabi made notable contributions to the fields of logic, mathematics, medicine, music, philosophy, psychology and sociology.

Logic

Al-Farabi was also the first Muslim logician to develop a non-Aristotelian logic. He discussed the topics of future contingents, the number and relation of the categories, the relation between logic and grammar, and non-Aristotelian forms of inference. He is also credited for categorizing logic into two separate groups, the first being "idea" and the second being "proof."

Al-Farabi also considered the theories of conditional syllogisms and analogical inference, which were part of the Stoic tradition of logic rather than the Aristotelian. Another addition Al-Farabi made to the Aristotelian tradition was his introduction of the concept of poetic syllogism in a commentary on Aristotle's *Poetics*.

Music and sociology

Farabi wrote books on early Muslim sociology and a notable book on music titled *Kitab al-Musiqa* (The Book of Music). According to

Seyyed Hossein Nasr and Mehdi Aminrazavi: *the book of Kitab al-Musiqa is in reality a study of the theory of Persian music of his day although in the West it has been introduced as a book on Arab music.* He presents philosophical principles about music, its cosmic qualities and its influences. Al-Farabi's treatise *Meanings of the Intellect* dealt with music therapy, where he discussed the therapeutic effects of music on the soul.

Philosophy

As a philosopher, Al-Farabi was a founder of his own school of early Islamic philosophy known as "Farabism" or "Alfarabism", though it was later overshadowed by Avicennism. Al-Farabi's school of philosophy "breaks with the philosophy of Plato and Aristotle [... and ...] moves from metaphysics to methodology, a move that anticipates modernity", and "at the level of philosophy, Alfarabi unites theory and practice [... and] in the sphere of the political he liberates practice from theory". His Neoplatonic theology is also more than just metaphysics as rhetoric. In his attempt to think through the nature of a First Cause, Alfarabi discovers the limits of human knowledge".

Al-Farabi had great influence on science and philosophy for several centuries, and was widely regarded to be second only to Aristotle in knowledge (alluded to by his title of "the Second Teacher") in his time. His work, aimed at synthesis of philosophy and Sufism, paved the way for the work of Ibn Sina (Avicenna).

Al-Farabi also wrote a commentary on Aristotle's work, and one of his most notable works is *Al-Madina al-Fadila* where he theorized an ideal state as in Plato's *The Republic*. Al-Farabi represented religion as a symbolic rendering of truth, and, like Plato, saw it as the duty of the philosopher to provide guidance to the state. Al-Farabi departed from the Platonic view in that he regarded the ideal state to be ruled by the prophet-imam, instead of the philosopher-king envisaged by Plato. Al-Farabi argued that the ideal state was the city-state of Medina when it was governed by the prophet Muhammad (S.A.W) as its head of state, as he was in direct communion with Allah whose law was revealed to him.

Influenced by the writings of Aristotle, in *The Ideas of the Citizens of the Virtuous City* and other books, Al-Farabi advanced the view that philosophy and revelation are two different modes of approaching the same truth.

Physics

Al-Farabi is also known for his early investigations into the nature of the existence of void in Islamic physics. In thermodynamics, he appears to have carried out the first experiments concerning the existence of vacuum, in which he investigated handheld plungers in water. He concluded that air's volume can expand to fill available space, and he suggested that the concept of perfect vacuum was incoherent.

Psychology

In psychology, al-Farabi's *Social Psychology* and *Model City* were the first treatises to deal with social psychology. He stated that "an isolated individual could not achieve all the perfections by himself, without the aid of other individuals." He wrote that it is the "innate disposition of every man to join another human being or other men in the labor he ought to perform." He concluded that in order to "achieve what he can of that perfection, every man needs to stay in the neighborhood of others and associate with them."

His *On the Cause of Dreams*, which appeared as chapter 24 of his *Book of Opinions of the people of the Ideal City*, was a treatise on dreams, in which he was the first to distinguish between dream interpretation and the nature and causes of dreams.

Philosophical thought

The main influence on al-Farabi's philosophy was the neo-Aristotelian tradition of Alexandria. A prolific writer, he is credited with over one hundred works. Amongst these are a number of prolegomena to philosophy, commentaries on important Aristotelian works (such as the Nicomachean Ethics) as well as his own works. His ideas are marked by their coherency, despite drawing together of many different philosophical disciplines and traditions. Some other significant influences on his work were the planetary model of Ptolemy and elements of Neo-Platonism, particularly metaphysics and practical (or political) philosophy (which bears more resemblance to Plato's *Republic* than Aristotle's *Politics*).

Al-Farabi as well as Ibn Sina and Averroes have been recognized as Peripatetics(*al-Mashsha'iyu*n) or rationalists(*Estedlaliun*) among Muslims. However he tried to gather the ideas of Plato and Aristotle in his book "The gathering of the ideas of the two philosophers".

According to Adamson, his work was singularly directed towards the goal of simultaneously reviving and reinventing the Alexandrian philosophical tradition, to which his Christian teacher, Yuhanna bin Haylan belonged. His success should be measured by the honorific title of "the second master" of philosophy (Aristotle being the first), by which he was known. Interestingly, Adamson also says that he does not make any reference to the ideas of either al-Kindi or his contemporary, Abu Bakr al-Razi, which clearly indicates that he did not consider their approach to Philosophy as a correct or viable one.

Works

Metaphysics and cosmology

In contrast to al-Kindi, who considered the subject of metaphysics to be God, al-Farabi believed that it was concerned primarily with being *qua* being (that is, being in of itself), and this is related to God only to the extent that God is a principal of absolute being. Al-Kindi's view was, however, a common misconception regarding Greek philosophy amongst Muslim intellectuals at the time, and it was for this reason that Avicenna remarked that he did not understand Aristotle's *Metaphysics* properly until he had read a prolegomenon written by al-Farabi.

Al-Farabi's cosmology is essentially based upon three pillars: Aristotelian metaphysics of causation, highly developed Plotinian emanational cosmology and the Ptolemaic astronomy. In his model, the universe is viewed as a number of concentric circles; the outermost sphere or "first heaven", the sphere of fixed stars, Saturn, Jupiter, Mars, the Sun, Venus, Mercury and finally, the Moon. At the centre of these concentric circles is the sub-lunar realm which contains the material world. Each of these circles represent the domain of the secondary intelligences (symbolized by the celestial bodies themselves), which act as causal intermediaries between the First Cause (in this case, God) and the material world. Furthermore these are said to have emanated from God, who is both their formal and efficient cause. This departs radically from the view of Aristotle, who considered God to be solely a formal cause for the movement of the spheres, but by doing so it renders the model more compatible with the ideas of the theologians.

The process of emanation begins (metaphysically, not temporally) with the First Cause, whose principal activity is self-contemplation. And it is this intellectual activity that underlies its role in the creation of the universe. The First Cause, by thinking of itself, "overflows" and the incorporeal entity of the second intellect "emanates" from it.

Like its predecessor, the second intellect also thinks about itself, and thereby brings its celestial sphere (in this case, the sphere of fixed stars) into being, but in addition to this it must also contemplate upon the First Cause, and this causes the "emanation" of the next intellect. The cascade of emanation continues until it reaches the tenth intellect, beneath which is the material world. And as each intellect must contemplate both itself and an increasing number of predecessors, each succeeding level of existence becomes more and more complex. It should be noted that this process is based upon necessity as opposed to will. In other words, God does not have a choice whether or not to create the universe, but by virtue of His own existence, He causes it to be. This view also suggests that the universe is eternal, and both of these points were criticized by al-Ghazzali in his attack on the philosophers.

In his discussion of the First Cause (or God), al-Farabi relies heavily on negative theology. He says that it cannot be known by intellectual means, such as dialectical division or definition, because the terms used in these processes to define a thing constitute its substance. Therefore if one was to define the First Cause, each of the terms used would actually constitute a *part* of its substance and therefore behave as a *cause* for its existence, which is impossible as the First Cause is uncaused; it exists without being caused. Equally, he says it cannot be known according to genus and differentia, as its substance and existence are different from all others, and therefore it has no category to which it belongs. If this were the case, then it would not be the First Cause, because something would be prior in existence to it, which is also impossible. This would suggest that the more philosophically simple a thing is, the more perfect it is. And based on this observation, Adamson says it is possible to see the entire hierarchy of al-Farabi's cosmology according to classification into genus and species. Each succeeding level in this structure has as its principal qualities multiplicity and deficiency, and it is this ever-increasing complexity that typifies the material world.

Epistemology and eschatology

Human beings are unique in al-Farabi's vision of the universe because they stand between two worlds: the "higher", immaterial world of the celestial intellects and universal intelligibles, and the "lower", material world of generation and decay; they inhabit a physical body, and so belong to the "lower" world, but they also have a rational capacity, which connects them to the "higher" realm. Each level of existence in al-Farabi's cosmology is characterized by its movement towards perfection, which is to become like the First Cause; a perfect intellect. Human perfection (or "happiness"), then, is equated with constant intellection and contemplation.

Al-Farabi divides intellect into four categories: potential, actual, acquired and the Agent. The first three are the different states of the human intellect and the fourth is the Tenth Intellect (the moon) in his emanational cosmology. The potential intellect represents the capacity to think, which is shared by all human beings, and the actual intellect is an intellect engaged in the act of thinking. By thinking, al-Farabi means abstracting universal intelligibles from the sensory forms of objects which have been apprehended and retained in the individual's imagination.

This motion from potentiality to actuality requires the Agent Intellect to act upon the retained sensory forms; just as the Sun illuminates the physical world to allow us to see, the Agent Intellect illuminates the world of intelligibles to allow us to think. This illumination removes all accident (such as time, place, quality) and physicality from them, converting them into primary intelligibles, which are logical principles such as "the whole is greater than the part". The human intellect, by its act of intellection, passes from potentiality to actuality, and as it gradually comprehends these intelligibles, it is identified with them (as according to Aristotle, by knowing something, the intellect becomes like it). Because the Agent Intellect knows all of the intelligibles, this means that when the human intellect knows all of them, it becomes associated with the Agent Intellect's perfection and is known as the acquired Intellect.

While this process seems mechanical, leaving little room for human choice or volition, Reisman says that al-Farabi is committed to human voluntarism. This takes place when man, based on the knowledge he has acquired, decides whether to direct himself towards virtuous or unvirtuous activities, and thereby decides whether or not to seek true happiness. And it is by choosing what is ethical and contemplating about what constitutes the nature of ethics, that the actual intellect can become "like" the active intellect, thereby attaining perfection. It is only by this process that a human soul may survive death, and live on in the afterlife.

According to al-Farabi, the afterlife is not the personal experience commonly conceived of by religious traditions such as Islam and Christianity. Any individual or distinguishing features of the soul are annihilated after the death of the body; only the rational faculty survives (and then, only if it has attained perfection), which becomes one with all other rational souls within the agent intellect and enters a realm of pure intelligence. Henry Corbin compares this eschatology with that of the Ismaili Neo-Platonists, for whom this process initiated the next grand cycle of the universe. However, Deborah Black mentions we have cause to be skeptical as to whether this was the mature and developed view of al-Farabi, as later thinkers such as Ibn Tufayl, Averroes and Ibn Bajjah would assert that he repudiated this view in his commentary on the Nicomachean Ethics, which has been lost to modern experts.

Psychology, the soul and prophetic knowledge

In his treatment of the human soul, al-Farabi draws on a basic Aristotelian outline, which is informed by the commentaries of later Greek thinkers. He says it is composed of four faculties: The *appetitive* (the desire for, or aversion to an object of sense), the *sensitive* (the perception by the senses of corporeal substances), the *imaginative* (the faculty which retains images of sensible objects after they have been perceived, and then separates and combines them for a number of ends), and the *rational*, which is the faculty of intellection. It is the last of these which is unique to human beings and distinguishes them from plants and animals. It is also the only part of the soul to survive the death of the body. Noticeably absent from these scheme are internal senses, such as common sense, which would be discussed by later philosophers such as Avicenna and Averroes.

Special attention must be given to al-Farabi's treatment of the soul's *imaginative* faculty, which is essential to his interpretation of prophethood and prophetic knowledge. In addition to its ability to retain and manipulate sensible images of objects, he gives the imagination the function of imitation. By this he means the capacity to represent an object with an image other than its own. In other words, to imitate "x" is to imagine "x" by associating it with sensible qualities that do not describe its own appearance. This extends the representative ability of the imagination beyond sensible forms and to include temperaments, emotions, desires and even immaterial intelligibles or abstract universals, as happens when, for example, one associates "evil" with "darkness". The prophet, in addition to his own intellectual capacity, has a very strong imaginative faculty, which allows him to receive an overflow of intelligibles from the agent intellect (the tenth intellect in the emanational cosmology). These intelligibles are then associated with symbols and images, which allow him to communicate abstract truths in a way that can be understood by ordinary people. Therefore what makes prophetic knowledge unique is not its content, which is also accessible to philosophers through demonstration and intellection, but rather the form that it is given by the prophet's imagination.

Practical philosophy (ethics and politics)

The practical application of philosophy is a major concern expressed by al-Farabi in many of his works, and while the majority of his philosophical output has been influenced by Aristotelian thought, his practical philosophy is unmistakably based on that of Plato. In a similar manner to Republic (Plato), al-Farabi emphasizes that philosophy is both a theoretical and practical discipline; labeling those philosophers who do not apply their erudition to practical pursuits as "futile philosophers". The ideal society, he says, is one directed towards the realization of "true happiness" (which can be taken to mean philosophical enlightenment) and as such, the ideal philosopher must hone all the necessary arts of rhetoric and poetics to communicate abstract truths to the ordinary people, as well as having achieved enlightenment himself. Al-Farabi compares the philosopher's role in relation to society with a physician in relation to the body; the body's health is affected by the "balance of its humours" just as the city is determined by the moral habits of its people. The philosopher's duty, he says, is to establish a "virtuous" society by healing the souls of the people, establishing justice and guiding them towards "true happiness".

Of course, al-Farabi realizes that such a society is rare and will require a very specific set of historical circumstances in order to be realized, which means very few societies will ever be able to attain this goal. He divides those "vicious" societies, which have fallen short of the ideal "virtuous" society, into three categories: ignorant, wicked and errant. *Ignorant* societies have, for whatever reason, failed to comprehend the purpose of human existence, and have supplanted the pursuit of happiness for another (inferior) goal, whether this be wealth, sensual gratification or power. It is interesting to note that democratic societies also fall into this category, as they too lack any guiding principle. Both *wicked* and *errant* societies have understood the true human end, but they have failed to follow it. The former because they have willfully abandoned it, and the latter because their leaders have deceived and misguided them. Al-Farabi also makes mention of "weeds" in the virtuous society; those people who try to undermine its progress towards the true human end..

Whether or not al-Farabi actually intended to outline a political programme in his writings remains a matter of dispute amongst academics. Henry Corbin, who considers al-Farabi to be a crypto-Shi'ite, says that his ideas should be understood as a "prophetic philosophy" instead of being interpreted politically. On the other hand, Charles Butterworth contends that nowhere in his work does al-Farabi speak of a prophet-legislator or revelation (even the word philosophy is scarcely mentioned), and the main discussion that takes place concerns the positions of "king" and "statesmen". Occupying a middle position is David Reisman, who like Corbin believes that al-Farabi did not want to expound a political doctrine (although he does not go so far to attribute it to Islamic Gnosticism either). He argues that al-Farabi was using different types of society as examples, in the context of an ethical discussion, to show what effect correct or incorrect thinking could have. Lastly, Joshua Parens argues that al-Farabi was slyly asserting that a pan-Islamic society could not be made, by using reason to show how many conditions (such as moral and deliberative virtue) would have to be met, thus leading the reader to conclude that humans are not fit for such a society. Some other authors like Mykhaylo Yakubovych attest that for al-Farabi religion (*milla*) and philosophy (*falsafa*) constituted the same praxeological value (i.e. basis for *amal al-fadhil* - "virtuos deed"), while its epistemological level (*ilm* - "knowledge") was different.

IBN SINA

Abū 'Alī al-Ḥusayn ibn 'Abd Allāh ibn Sīnā', known as **Abū Alī Sīnā** or, more commonly, **Ibn Sīnā**, but most commonly known in English by his Latinized name **Avicenna**, (c. 980 - 1037) was a Muslim polymath of Persian origin and the foremost physician and philosopher of his time. He was also an astronomer, chemist, geologist, Hafiz, Islamic psychologist, Islamic scholar, Islamic theologian, logician, paleontologist, mathematician, Maktab teacher, physicist, poet, and scientist.

Ibn Sīnā studied medicine under a physician named Koushyar. He wrote almost 450 treatises on a wide range of subjects, of which around 240 have survived. In particular, 150 of his surviving treatises concentrate on philosophy and 40 of them concentrate on medicine. His most famous works are *The Book of Healing*, a vast philosophical and scientific encyclopaedia, and *The Canon of Medicine*, which was a standard medical text at many medieval universities. The *Canon of Medicine* was used as a text-book in the universities of Montpellier and Louvain as late as 1650.

Ibn Sīnā developed a medical system that combined his own personal experience with that of Islamic medicine, the medical system of the Greek physician Galen, Aristotelian metaphysics (Avicenna was one of the main interpreters of Aristotle), and ancient Persian, Mesopotamian and Indian medicine. Ibn Sīnā is considered the father of modern medicine and clinical pharmacology particularly for his discovery of the contagious nature of infectious diseases, the introduction of quarantine to limit the spread of contagious diseases, the introduction of experimental medicine, evidence-based medicine, clinical trials, randomized controlled trials, efficacy tests, clinical pharmacology, neuropsychiatry, the idea of the syndrome, and the importance of dietetics and the influence of climate and environment on health.

He was also the founder of Avicennian logic and the philosophical school of Avicennism, which were influential among both Muslim and Scholastic thinkers. In physics, he introduced the concept of inertia, which formed the basis of the theory of impetus and Newton's first law of motion, and he is considered the father of the concept of momentum. He is also regarded as a pioneer of aromatherapy for his invention of steam distillation and extraction of essential oils. He also developed the concept of uniformitarianism and law of superposition in geology, for which he is considered to be the 'father of geology'.

George Sarton, an early author of the history of science, wrote in the *Introduction to the History of Science*:

One of the most famous exponents of Muslim universalism and an eminent figure in Islamic learning was Ibn Sina, known in the West as Avicenna (981-1037). For a thousand years he has retained his original renown as one of the greatest thinkers and medical scholars in history. His most important medical works are the Qanun (Canon) and a treatise on Cardiac drugs. The 'Qanun fi-l-Tibb' is an immense encyclopedia of medicine. It contains some of the most illuminating thoughts pertaining to distinction of mediastinitis from pleurisy; contagious nature of phthisis; distribution of diseases by water and soil; careful description of skin troubles; of sexual diseases and perversions; of nervous ailments.

Circumstances

Ibn Sina created an extensive corpus of works during what is commonly known as Islam's Golden Age, in which the translations of Graeco-Roman, Persian and Indian texts were studied extensively. Graeco-Roman (Mid- and Neo-Platonic, and Aristotelian) texts by the Kindi school were commented, redacted and developed substantially by Islamic intellectuals, who also built upon Persian and Indian mathematical systems, astronomy, algebra, trigonometry and medicine. The Samanid dynasty in Greater Khorasan and central Asia as well as Buwayhid in the western part of Persia and Iraq could provide a thriving atmosphere for scholarly and cultural development. Under the Samanids, Bukhara rivalled Baghdad as a cultural capital of Islam.

The study of Quran and Hadith thrived in such a scholarly atmosphere. Philosophy, Fiqh and theology (kalam) were further developed, most noticeably by Avicenna and his opponents. Al-Razi and Al-Farabi had provided methodology and knowledge in medicine and philosophy. Avicenna could use the great libraries of Balkh, Khwarezm, Gorgan, Rey, Isfahan and Hamedan. As various texts, such as the 'Ahd with Bahmanyar show, he debated philosophical points with the greatest scholars of the time. As Aruzi Samarqandi describes in his four articles before Avicenna left Khwarezm he had met Abu Rayhan Biruni (a famous scientist and astronomer), Abu Nasr Iraqi (a renowned mathematician), Abu Sahl Masihi (a respected philosopher) and Abu al-Khayr Khammar (a great physician).

Biography

Early life

His **full name** was **Hussain ibn Abdullah ibn Hassan ibn Ali ibn Sina**. He was born around 980 in Afshana, near Bukhara, which was his mother's hometown, in Greater Khorasan, to a Persian family. His father, Abdullah, was a respected Ismaili scholar from Balkh, an important town of the Samanid Emirate, in what is today Afghanistan. Prominent theologian Henry Corbin believed that Ibn Sina himself was a good ismaili. His mother was named Setarah. His father was at the time of his son's birth the governor in one of the Samanid Nuh ibn Mansur's estates. He had his son very carefully educated at Bukhara. Ibn Sina's independent thought was served by an extraordinary intelligence and memory, which allowed him to overtake his teachers at the age of fourteen. As he said in his autobiography, there was nothing that he had not learned when he reached eighteen.

Ibn Sīnā was put under the charge of a tutor, and his precocity soon made him the marvel of his neighbours; he displayed exceptional intellectual behaviour and was a child prodigy who had memorized the Qur'an by the age of 10 and a great deal of Persian poetry as well. He learned Indian arithmetic from an Indian greengrocer, and he began to learn more from a wandering scholar who gained a livelihood by curing the sick and teaching the young. He also studied Fiqh (Islamic jurisprudence) under the Hanafi scholar Ismail al-Zahid.

As a teenager, he was greatly troubled by the *Metaphysics* of Aristotle, which he could not understand until he read al-Farabi's commentary on the work. For the next year and a half, he studied philosophy, in which he encountered greater obstacles. In such moments of baffled inquiry, he would leave his books, perform the requisite ablutions (wudu), then go to the mosque, and continue in prayer (salah) till light broke on his difficulties. Deep into the night he would continue his studies, and even in his dreams problems would pursue him and work out their solution. Forty times, it is said, he read through the *Metaphysics* of Aristotle, till the words were imprinted on his memory; but their meaning was hopelessly obscure, until one day they found illumination, from the little commentary by Farabi, which he bought at a bookstall for the small sum of three dirhams. So great was his joy at the discovery, thus made by help of a work from which he had expected only mystery, that he hastened to return thanks to God, and bestowed alms upon the poor.

He turned to medicine at 16, and not only learned medical theory, but also by gratuitous attendance of the sick had, according to his own account, discovered new methods of treatment. The teenager achieved full status as a qualified physician at age 18, and found that "Medicine is no hard and thorny science, like mathematics and metaphysics, so I soon made great progress; I became an excellent doctor and began to treat patients, using approved remedies." The youthful physician's fame spread quickly, and he treated many patients without asking for payment.

Adulthood

His first appointment was that of physician to the emir, who owed him his recovery from a dangerous illness (997). Ibn Sina's chief reward for this service was access to the royal library of the

Samanids, well-known patrons of scholarship and scholars. When the library was destroyed by fire not long after, the enemies of Ibn Sina accused him of burning it, in order for ever to conceal the sources of his knowledge. Meanwhile, he assisted his father in his financial labours, but still found time to write some of his earliest works.

When Ibn Sina was 22 years old, he lost his father. The Samanid dynasty came to its end in December 1004. Ibn Sina seems to have declined the offers of Mahmud of Ghazni, and proceeded westwards to Urgench in the modern Uzbekistan, where the vizier, regarded as a friend of scholars, gave him a small monthly stipend. The pay was small, however, so Ibn Sina wandered from place to place through the districts of Nishapur and Merv to the borders of Khorasan, seeking an opening for his talents. Qabus, the generous ruler of Dailam and central Persia, himself a poet and a scholar, with whom Ibn Sina had expected to find an asylum, was about that date (1012) starved to death by his troops who had revolted. Ibn Sina himself was at this season stricken down by a severe illness. Finally, at Gorgan, near the Caspian Sea, Ibn Sina met with a friend, who bought a dwelling near his own house in which Ibn Sina lectured on logic and astronomy. Several of Ibn Sina's treatises were written for this patron; and the commencement of his *Canon of Medicine* also dates from his stay in Hyrcania.

Ibn Sina subsequently settled at Rai, in the vicinity of modern Tehran, (present day capital of Iran), the home town of Rhazes; where Majd Addaula, a son of the last Buwayhid emir, was nominal ruler under the regency of his mother (Seyyedeh Khatun). About thirty of Ibn Sina's shorter works are said to have been composed in Rai. Constant feuds which raged between the regent and her second son, Shams al-Daula, however, compelled the scholar to quit the place. After a brief sojourn at Qazvin he passed southwards to Hamadãn where Shams al-Daula, another Buwayhid emir, had established himself. At first, Ibn Sina entered into the service of a high-born lady; but the emir, hearing of his arrival, called him in as medical attendant, and sent him back with presents to his dwelling. Ibn Sina was even raised to the office of vizier. The emir consented that he should be banished from the country. Ibn Sina, however, remained hidden for forty days in a sheikh Ahmed Fadhel's house, until a fresh attack of illness induced the emir to restore him to his post. Even during this perturbed time, Ibn Sina persevered with his studies and teaching. Every evening, extracts from his great works, the *Canon* and the *Sanatio*, were dictated and explained to his pupils. On the death of the emir, Ibn Sina ceased to be vizier and hid himself in the house of an apothecary, where, with intense assiduity, he continued the composition of his works.

Meanwhile, he had written to Abu Ya'far, the prefect of the dynamic city of Isfahan, offering his services. The new emir of Hamadan, hearing of this correspondence and discovering where Ibn Sina was hidden, incarcerated him in a fortress. War meanwhile continued between the rulers of Isfahan and Hamadãn; in 1024 the former captured Hamadan and its towns, expelling the Tajik mercenaries. When the storm had passed, Ibn Sina returned with the emir to Hamadan, and carried on his literary labors. Later, however, accompanied by his brother, a favorite pupil, and two slaves, Ibn Sina escaped out of the city in the dress of a Sufi ascetic. After a perilous journey, they reached Isfahan, receiving an honorable welcome from the prince.

Later life and death

The remaining ten or twelve years of Ibn Sīnā's life were spent in the service of Abu Ja'far 'Ala Addaula, whom he accompanied as physician and general literary and scientific adviser, even in his numerous campaigns.

During these years he began to study literary matters and philology, instigated, it is asserted, by criticisms on his style. He contrasts with the nobler and more intellectual character of Averroes. A severe colic, which seized him on the march of the army against Hamadan, was checked by remedies so violent that Ibn Sina could scarcely stand. On a similar occasion the disease returned; with difficulty he reached Hamadan, where, finding the disease gaining ground, he refused to keep up the regimen imposed, and resigned himself to his fate.

His friends advised him to slow down and take life moderately. He refused, however, stating that: *"I prefer a short life with width to a narrow one with length"*. On his deathbed remorse seized him; he bestowed his goods on the poor, restored unjust gains, freed his slaves, and read through the Qur'an every three days until his death. He died in June 1037, in his fifty-eighth year, in the month of Ramadan and was buried in Hamedan, Iran.

The Canon of Medicine

About 100 treatises were ascribed to Ibn Sina. Some of them are tracts of a few pages, others are works extending through several volumes. The best-known amongst them, and that to which Ibn Sina owed his European reputation, is his 14-volume *The Canon of Medicine*, which was a standard medical text in Europe and the Islamic world up until the 18th century.

Medicine and pharmacology

The book is known for the discovery of contagious diseases and sexually transmitted diseases, the introduction of quarantine to limit the spread of infectious diseases, the introduction of experimental medicine, clinical trials, neuropsychiatry, risk factor analysis, and the idea of a syndrome in the diagnosis of specific diseases, and hypothesized the existence of micrerganisms. It classifies and describes diseases, and outlines their assumed causes. Hygiene, simple and complex medicines, and functions of parts of the body are also covered. In this, Ibn Sīnā is credited as being the first to correctly document the anatomy of the human eye, along with descriptions of eye afflictions such as cataracts. It asserts that tuberculosis was contagious, which was later disputed by Europeans, but turned out to be true. It also describes the symptoms and complications of diabetes. Both forms of facial paralysis were described in-depth. In addition, the workings of the heart as a valve are described.

The Canon of Medicine was the first book dealing with experimental medicine, evidence-based medicine, randomized controlled trials, and efficacy tests, and it laid out the following rules and principles for testing the effectiveness of new drugs and medications, which still form the basis of clinical pharmacology and modern clinical trials:

- The drug must be free from any extraneous accidental quality.
- It must be used on a simple, not a composite, disease.
- The drug must be tested with two contrary types of diseases, because sometimes a drug cures one disease by Its essential qualities and another by its accidental ones.
- The quality of the drug must correspond to the strength of the disease. For example, there are some drugs whose heat is less than the coldness of certain diseases, so that they would have no effect on them.
- The time of action must be observed, so that essence and accident are not confused.
- The effect of the drug must be seen to occur constantly or in many cases, for if this did not happen, it was an accidental effect.

- The experimentation must be done with the human body, for testing a drug on a lion or a horse might not prove anything about its effect on man.

An Arabic edition of the *Canon* appeared at Rome in 1593, and a Hebrew version at Naples in 1491. Of the Latin version there were about thirty editions, founded on the original translation by Gerard de Sabloneta. In the 15th century a commentary on the text of the *Canon* was composed. Other medical works translated into Latin are the *Medicamenta Cordialia*, *Canticum de Medicina*, and the *Tractatus de Syrupo Acetoso*.

It was mainly accident which determined that from the 12th to the 18th century, Ibn Sīnā should be the guide of medical study in European universities, and eclipse the names of Rhazes, Ali ibn al-Abbas and Averroes. His work is not essentially different from that of his predecessor Rhazes, because he presented the doctrine of Galen, and through Galen the doctrine of Hippocrates, modified by the system of Aristotle, as well as the Indian doctrines of Sushruta and Charaka. But the *Canon* of Ibn Sīnā is distinguished from the *Al-Hawi* (Continens) or *Summary* of Rhazes by its greater method, due perhaps to the logical studies of the former.

The work has been variously appreciated in subsequent ages, some regarding it as a treasury of wisdom, and others, like Averroes, holding it useful only as waste paper. In modern times it has been mainly of historic interest as most of its tenets have been disproved or expanded upon by scientific medicine. The vice of the book is excessive classification of bodily faculties, and over-subtlety in the discrimination of diseases. It includes five books; of which the first and second discuss physiology, pathology and hygiene, the third and fourth deal with the methods of treating disease, and the fifth describes the composition and preparation of remedies. This last part contains some personal observations.

He is ample in the enumeration of symptoms, and is said to be inferior in practical medicine and surgery. He introduced into medical theory the *four causes of the Peripatetic system*. Of natural history and botany he pretended to no special knowledge. Up to the year 1650, or thereabouts, the *Canon* was still used as a textbook in the universities of Leuven and Montpellier.

In the museum at Bukhara, there are displays showing many of his writings, surgical instruments from the period and paintings of patients undergoing treatment. Ibn Sīnā was interested in the effect of the mind on the body, and wrote a great deal on psychology, likely influencing Ibn Tufayl and Ibn Bajjah. He also introduced medical herbs.

Avicenna extended the theory of temperaments in *The Canon of Medicine* to encompass "emotional aspects, mental capacity, moral attitudes, self-awareness, movements and dreams." He summarized his version of the four humours and temperaments in a table as follows:

Ibn Sina four humours and temperaments				
Evidence	**Hot**	**Cold**	**Moist**	**Dry**
Morbid states	inflammations become febrile	fevers related to serious humour, rheumatism	lassitude	loss of vigour
Functional power	deficient energy	deficient digestive power	difficult digestion	
Subjective sensations	bitter taste, excessive thirst, burning at cardia	Lack of desire for fluids	mucoid salivation, sleepiness	insomnia, wakefulness
Physical signs	high pulse rate, lassitude	flaccid joints	diarrhea, swollen eyelids, rough skin, acquired habit	rough skin, acquired habit
Foods & medicines	calefacients harmful, infrigidants beneficial	infrigidants harmful, calefacients beneficial	moist articles harmful	dry regimen harmful, humectants beneficial
Relation to weather	worse in summer	worse in winter		bad in autumn

Physical Exercise: the Key to Health

The Canon of Medicine: Volume 1 of 5; Part 4 of 5: The Preservation of Health

Ibn Sina`s Canon of Medicine which is written in 5 volumes, only the first volume has appeared in the English Language. In the first volume, Ibn Sina divides medicine into two parts as he explains it throughout the first book: the theoretical and the practical. The theoretical part consists of; but is not excluded to such things as: the causes of health and disease, the temperaments, the humours, the anatomy, general physiology, the breath, psychology, discussion of causes diseases and symptoms, the causes of illness, the classification of diseases, the pulse, the urine etc.

As he himself says in the book on pg 353 "In the first part of this book it was stated that medicine comprises two parts, one theoretical, and one practical, though both are really speculative science."

Theoretical and Practical Medicine

Ibn Sina goes on to say that you do not get any benefit from just knowing how your body works, but rather the true benefit of medicine itself is in its practical ascept, since medicine is for the preservation of health.

"That which is speculative named theory relates to the formation of opinions and the showing of the evidence upon which they are based, without reference to the mode of acting upon them. Thus this part deals with the temperaments, the humors, the drives, and with the forms, the symptoms, and the causes of disease. That which is specially named practical relates to the mode of acting upon this knowledge, and the prescription of a regimen."

The Benefits of Exercise

Once the purpose of medicine has been set forth, then from pages 377-455, ibn sina divides the way of achieving health as:

"Since the regimen of maintaining health consists essentially in the regulation of: (1) exercise (2) food and (3) sleep, we may begin our discourse with the subject of exercise".

Giving one of the greatest benefits of the regimen of exercise, and then explaining the extremely important and necessary need for physical exercise; Ibn Sina states.

"Once we direct the attention towards regulating exercise as to amount and time, we shall find there is no need for such medicines as are ordinarily required for remedying diseases dependent on [abnormal] matters, or diseases of temperament consequent upon such. This is true provided the rest of the regimen is appropriate and proper."

The value of exercise includes the following (1) it hardens the organs and renders them fit for their functions (2) it results in a better absorption of food, aids assimilation, and, by increasing the innate heat, improves nutrition (3) it clears the pores of the skin (4) it removes effete substances through the lungs (5) it strengthens the physique. Vigorous exercise invigorates the muscular and nervous system."

The Purpose of Exercise and the Dangers of its negligence

Continuing on the proof to why exercise should be so beneficial Ibn Sina says "We know that this must be so when we reflect how in regard to nutriment, our health depends on the nutriment being appropriate for us and regulated in quantity and quality. For not one of the aliments which are capable of nourishing the body is converted into actual nutriment in its entirety. In every case digestion leaves something untouched, and nature takes care to have that evacuated. Nevertheless, the evacuation which nature accomplishes is not a complete one. Hence at the end of each digestion there is some superfluity left over. Should this be a frequent occurrence, repetition would lead to further aggregation until something measurable has accumulated. As a result, harmful effete substances would form and injure various parts of the body. When they undergo decomposition, putrefactive diseases arise [bacterial infections]. Should they be strong in quality, they will give rise to intemperament; and if they should increase in quantity, they would set up the symptoms of plethora which have already been described. Flowing to some member, they will result in an inflammatory mass, and their vapors will destroy the temperament of the substantial basis of the breath.

That is the reason why we must be careful to evacuate these substances. Their evacuation is usually not completely accomplished without the aid of toxic medicines, for these break up the nature of the effate substances. This can be achieved only by toxic agents, although the drinking of them is to a certain extent deleterious to our nature. As Hippocrates says: "Medicine purges and ages." More than this the discharge of superfluous humor entails the loss of a large part of the natural humidities and of the breath, which is the substance of life. All this is at the expense of the strength of the principal and the auxillary members, and therefore they are weakened thereby. These and other things account for the difficulties incident to plethora, whether they remain behind in the body or are evacuated by it."

Just before this Ibn Sina explained how accumulation of food in our body, can cause diseases, and one way to rid us of this is strong medicines. However, as he explains; this is not the ideal way, and certainly not the long-term. Thus, to make his point very clear, and show the extreme necessity of daily exercise for health, Ibn Sina states:

"Now exercise is that agent which most surely prevents the accumulation of these matters, and prevents plethora. The other forms of regiment assist it. It is this exercise which renews and revives the innate heat, and imparts the necessary lightness to the body, for it causes the subtle heat to be increased and daily disperses whatever effete substances have accumulated; the movements of the body help them to expel them conveying them to those parts of the body whence they can readily leave it. Hence the effete matters are not allowed to collect day after day and besides this, as we have just said, exercise causes the innate heat to flourish and keeps the joints and ligaments firm, so as to be always ready for service, and also free from injury. It renders the members able to receive nutriment, in being free from accumulated effate matters. Hence it renders the members light and the humidities attenuated, and it dilates the pores of the skin.

To forsake exercise would often incur the risk of "hectic", because the instinctive drives of the members are impaired, inasmuch as the deprivation of movement prevents the access to them of the innate breath. And this last is the real instrument of life for every one of the members."

Diet

Once Ibn Sina has laid the foundation of exercise being central to health, he names many exercises as running, swimming, weight lifting, polo, fencing, boxing, wrestling, long jumping, high jumping, etc on page 380. To relate everything written in this book would take too much space, so after choosing a vigorous exercise regimen for yourself daily, which you can do daily, consistently as Ibn Sina states, he also gives a Diet to go along with this. Ibn Sina states

"The meal should include: (1) meat especially kid of goats; veal, and year-old lambs (2) wheat, which is cleaned of extraneous matter and gathered during a healthy harvest without ever being exposed to injurious influences (3) sweets of appropriate temperament."

After setting out the meal plan for health, Ibn Sina talks about how many times we should be eating a day by stating on page 396

"In taking successive satiating meals, it is best for a person to take only one on one day and two on the next(morning and evening). But one must not be too strict in this rule, for if a person is accustomed to have two meals a day, and then takes only one, he will be weakened and his digestive faculty will suffer. A person of weak digestion should take two meals a day lessening the amount partaken. On occasion he may eat once a day. A person who is accustomed to eat once a day, on resuming the habit of two meals a day, suffer from weakness, lack of energy, slackness. If he should take no food at bedtime, he will feel weak; and if he should take a late meal he will not be able to digest it, and will have acid eructations, nausea, bitter taste in the mouth, loose bowels and become moody, or irritable. This is because he has put into his stomach something to which it is not accustomed, and so he is liable to show some of the symptoms which befall a person whose aliment is not fully digested and these you are now acquainted with."

Lastly, the third thing mentioned is sleep; to make sure that you do not sleep during the days, and do not stay awake during the nights. From the above reading, it is clear that Ibn Sina gave advice in his book which is still the same advice medical doctors give to their patients. Daily Physical Exercise; and to defeat diseases such as type 2 diabetes, high blood pressure, the prescription of a diet which contains high amounts of Whole Grains and little to no amounts of Refined Carbohydrates.

Psychology

In Muslim psychology and the neurosciences, Avicenna was a pioneer of neuropsychiatry. He first described numerous neuropsychiatric conditions, including hallucination, insomnia, mania, nightmare, melancholia, dementia, epilepsy, paralysis, stroke, vertigo and tremor.

Avicenna was also a pioneer in psychophysiology and psychosomatic medicine. He recognized 'physiological psychology' in the treatment of illnesses involving emotions, and developed a system for associating changes in the pulse rate with inner feelings, which is seen as an anticipation of the word association test attributed to Carl Jung. Avicenna is reported to have treated a very ill patient by "feeling the patient's pulse and reciting aloud to him the names of provinces, districts, towns, streets, and people." He noticed how the patient's pulse increased when certain names were mentioned, from which Avicenna deduced that the patient was in love with a girl whose home Avicenna was "able to locate by the digital examination." Avicenna advised the patient to marry the girl he is in love with, and the patient soon recovered from his illness after his marriage.

In the *The Canon of Medicine*, Avicenna dealt with neuropsychiatry and described a number of neuropsychiatric conditions, including melancholia. He described melancholia as a depressive type of mood disorder in which the person may become suspicious and develop certain types of phobias.

Unani medicine

Though the threads which comprise Unani healing can be traced all the way back to Claudius Galenus of Pergamum, who lived in the second century of the Christian Era, the basic knowledge of Unani medicine as a healing system was developed by Hakim Ibn Sina in his medical encyclopedia *The Canon of Medicine*. The time of origin is thus dated at *circa* 1025 AD, when Avicenna wrote *The Canon of Medicine* in Persia. While he was primarily influenced by Greek and Islamic medicine, he was also influenced by the Indian medical teachings of Sushruta and Charaka.

The Book of Healing

Earth sciences

Ibn Sīnā wrote on Earth sciences such as geology in *The Book of Healing*, in which he developed the concept of uniformitarianism and law of superposition in geology. While discussing the formation of mountains, he explained:

> Either they are the effects of upheavals of the crust of the earth, such as might occur during a violent earthquake, or they are the effect of water, which, cutting itself a new route, has denuded the valleys, the strata being of different kinds, some soft, some hard... It would require a long period of time for all such changes to be accomplished, during which the mountains themselves might be somewhat diminished in size.

Due to his fundamental contributions to the development of geology, particularly regarding the origins of mountains, Avicenna has been called the 'Father of Geology'.

Philosophy of science

In the *Al-Burhan* (*On Demonstration*) section of *The Book of Healing*, Avicenna discussed the philosophy of science and described an early scientific method of inquiry. He discusses Aristotle's *Posterior Analytics* and significantly diverged from it on several points. Avicenna discussed the issue of a proper methodology for scientific inquiry and the question of "How does one acquire the first principles of a science?" He asked how a scientist would arrive at "the initial axioms or hypotheses of a deductive science without inferring them from some more basic premises?" He explains that the ideal situation is when one grasps that a "relation holds between the terms, which would allow for absolute, universal certainty." Avicenna then adds two further methods for arriving at the first principles: the ancient Aristotelian method of induction (*istiqra*), and the method of examination and experimentation (*tajriba*). Avicenna criticized Aristotelian induction, arguing that "it does not lead to the absolute, universal, and certain premises that it purports to provide." In its place, he develops a "method of experimentation as a means for scientific inquiry."

Physics

In mechanics, Ibn Sīnā, in *The Book of Healing*, developed an elaborate theory of motion, in which he made a distinction between the inclination (tendency to motion) and force of a projectile, and concluded that motion was a result of an inclination (*mayl*) transferred to the projectile by the thrower, and that projectile motion in a vacuum would not cease. He viewed inclination as a permanent force whose effect is dissipated by external forces such as air resistance.

His theory of motion is thus reminiscent of the theory of inertia, now known as Newton's first law of motion. His theory of *mayl* also attempted to provide a quantitive relation between the weight and velocity of a moving body, resembling the concept of momentum, a precursor to the concept of momentum in Newton's second law of motion. Ibn Sīnā's theory of *mayl* was further developed by Jean Buridan in his theory of impetus.

In optics, Ibn Sina "observed that if the perception of light is due to the emission of some sort of particles by a luminous source, the speed of light must be finite." He also provided a wrong explanation of the rainbow phenomenon. Carl Benjamin Boyer described Avicenna's ("Ibn Sīnā") theory on the rainbow as follows:

Independent observation had demonstrated to him that the bow is not formed in the dark cloud but rather in the very thin mist lying between the cloud and the sun or observer. The cloud, he thought, serves simply as the background of this thin substance, much as a quicksilver lining is placed upon the rear surface of the glass in a mirror. Ibn Sīnā would change the place not only of the bow, but also of the color formation, holding the iridescence to be merely a subjective sensation in the eye.

In 1253, a Latin text entitled *Speculum Tripartitum* stated the following regarding Avicenna's theory on heat:

Avicenna says in his book of heaven and earth, that heat is generated from motion in external things.

Psychology

Avicenna's legacy in classical psychology is primarily embodied in the *Kitab al-nafs* parts of his *Kitab al-shifa'* (*The Book of Healing*) and *Kitab al-najat* (*The Book of Deliverance*). These were known in Latin under the title *De Anima* (treatises "on the soul"). The main thesis of these tracts is represented in his so-called "flying man" argument, which resonates with what was centuries later entailed by Descartes's *cogito* argument (or what phenomenology designates as a form of an "*epoche*").

Ibn Sinian philosophy

Ibn Sīnā wrote extensively on early Islamic philosophy, especially the subjects logic, ethics, and metaphysics, including treatises named *Logic* and *Metaphysics*. Most of his works were written in Arabic - which was the *de facto* scientific language of that time, and some were written in the Persian language. Of linguistic significance even to this day are a few books that he wrote in nearly pure Persian language (particularly the Danishnamah-yi 'Ala', Philosophy for Ala' ad-Dawla'). Ibn Sīnā's commentaries on Aristotle often corrected the philosopher, encouraging a lively debate in the spirit of ijtihad.

In the medieval Islamic world, due to Avicenna's successful reconciliation between Aristotelianism and Neoplatonism along with Kalam, Avicennism eventually became the leading school of Islamic philosophy by the 12th century, with Avicenna becoming a central authority on philosophy.

Avicennism was also influential in medieval Europe, particular his doctrines on the nature of the soul and his existence-essence distinction, along with the debates and censure that they raised in scholastic Europe. This was particularly the case in Paris, where Avicennism was later proscribed in 1210. Nevertheless, his psychology and theory of knowledge influenced William of Auvergne and Albertus Magnus, while his metaphysics had an impact on the thought of Thomas Aquinas.

Metaphysical doctrine

Early Islamic philosophy and Islamic metaphysics, imbued as it is with Islamic theology, distinguishes more clearly than Aristotelianism the difference between essence and existence. Whereas existence is the domain of the contingent and the accidental, essence endures within a being beyond the accidental. The philosophy of Ibn Sīnā, particularly that part relating to metaphysics, owes much to al-Farabi. The search for a truly definitive Islamic philosophy can be seen in what is left to us of his work.

Following al-Farabi's lead, Avicenna initiated a full-fledged inquiry into the question of being, in which he distinguished between essence (*Mahiat*) and existence (*Wujud*). He argued that the fact of existence can not be inferred from or accounted for by the essence of existing things and that form and matter by themselves cannot interact and originate the movement of the universe or the progressive actualization of existing things. Existence must, therefore, be due to an agent-cause that necessitates, imparts, gives, or adds existence to an essence. To do so, the cause must be an existing thing and coexist with its effect.

Avicenna's consideration of the essence-attributes question may be elucidated in terms of his ontological analysis of the modalities of being; namely impossibility, contingency, and necessity. Avicenna argued that the impossible being is that which cannot exist, while the contingent in itself (*mumkin bi-dhatihi*) has the potentiality to be or not to be without entailing a contradiction. When actualized, the contingent becomes a 'necessary existent due to what is other than itself' (*wajib al-wujud bi-ghayrihi*). Thus, contingency-in-itself is potential beingness that could eventually be actualized by an external cause other than itself. The metaphysical structures of necessity and contingency are different. Necessary being due to itself (*wajib al-wujud bi-dhatihi*) is true in itself, while the contingent being is 'false in itself' and 'true due to something else other than itself'. The necessary is the source of its own being without borrowed existence. It is what always exists. The Necessary exists 'due-to-Its-Self', and has no quiddity/essence (*mahiyya*) other than existence (*wujud*). Furthermore, It is 'One' (*wahid ahad*) since there cannot be more than one 'Necessary-Existent-due-to-Itself' without differentia (fasl) to distinguish them from each other. Yet, to require differentia entails that they exist 'due-to-themselves' as well as 'due to what is other than themselves'; and this is contradictory. However, if no differentia distinguishes them from each other, then there is no sense in which these 'Existents' are not one and the same. Avicenna adds that the 'Necessary-Existent-due-to-Itself' has no genus (*jins*), nor a definition (*hadd*), nor a counterpart (*nadd*), nor an opposite (*did*), and is detached (*bari'*) from matter (*madda*), quality (*kayf*), quantity (*kam*), place (*ayn*), situation (*wad'*), and time (*waqt*).

Ibn Sinian logic

Avicenna discussed the topic of logic in Islamic philosophy extensively in his works, and developed his own system of logic known as "Avicennian logic" as an alternative to Aristotelian logic. By the 12th century, Avicennian logic had replaced Aristotelian logic as the dominant system of logic in the Islamic world. After the Latin translations of the 12th century, Avicennian logic was also influential in Europe.

bn Sina developed an early theory on hypothetical syllogism and an early theory on propositional calculus, which was an area of logic not covered in the Aristotelian tradition. The first criticisms of Aristotelian logic were also written by Ibn Sina, who developed an original theory on temporal modal syllogism. Ibn Sina also contributed inventively to the development of inductive logic, being he first to describe the methods of agreement, difference and oncomitant variation which are critical to inductive logic and the cientific method.

Natural philosophy

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Theology

Ibn Sīnā was a devout Muslim and sought to reconcile rational philosophy with Islamic theology. His aim was to prove the existence of God and his creation of the world scientifically and through reason and logic. Avicenna wrote a number of treatises dealing with Islamic theology. These included treatises on the Islamic prophets, whom he viewed as "inspired philosophers", and on various scientific and philosophical interpretations of the Qur'an, such as how Quranic cosmology corresponds to his own philosophical system.

Ibn Sīnā memorized the Qur'an by the age of seven, and as an adult, he wrote five treatises commenting on suras from the Qur'an. One of these texts included the *Proof of Prophecies*, in which he comments on several Quranic verses and holds the Qur'an in high esteem. Avicenna argued that the Islamic prophets should be considered higher than philosophers.

Thought experiments

While he was imprisoned in the castle of Fardajan near Hamadhan, Avicenna wrote his famous "Floating Man" thought experiment to demonstrate human self-awareness and the substantiality of the soul. He referred to the living human intelligence, particularly the active intellect, which he believed to be the hypostasis by which God communicates truth to the human mind and imparts order and intelligibility to nature. His "Floating Man" thought experiment tells its readers to imagine themselves suspended in the air, isolated from all sensations, which includes no sensory contact with even their own bodies. He argues that, in this scenario, one would still have self-consciousness. He thus concludes that the idea of the self is not logically dependent on any physical thing, and that the soul should not be seen in relative terms, but as a primary given, a substance.

Other contributions

Astronomy and astrology

The study of astrology was refuted by Avicenna. His reasons were both due to the methods used by astrologers being conjectural rather than empirical and also due to the views of astrologers conflicting with orthodox Islam. He also cited passages from the Qur'an in order to justify his refutation of astrology on both scientific and religious grounds.

In astronomy, he criticized Aristotle's view of the stars receiving their light from the Sun. Ibn Sīnā stated that the stars are self-luminous, and believed that the planets are also self-luminous. On May 24, 1032, he observed the earliest recorded transit of Venus, when it was seen as a mark on the face of the Sun. This helped him establish that Venus was, at least sometimes, below the Sun. Soon after, he wrote the *Compendium of the Almagest*, a commentary on Ptolemy's *Almagest*. Avicenna concluded that Venus is closer to the Earth than the Sun. In 1070, Abu Ubayd al-Juzjani, a pupil of Ibn Sīnā, claimed that his teacher Ibn Sīnā had solved the equant problem in the Ptolemaic model.

Chemistry

In chemistry, the chemical process of steam distillation was first described by Ibn Sīnā. The technique was used to produce alcohol and essential oils; the latter was fundamental to aromatherapy. He also invented the refrigerated coil, which condenses the aromatic vapours. This was a breakthrough in distillation technology and he made use of it in his steam distillation process, which requires refrigerated tubing, to produce essential oils.

As a chemist, Avicenna was one of the first to write refutations on alchemy, after al-Kindi. Four of his works on the refutation of alchemy were translated into Latin as:

- *Liber Aboali Abincine de Anima in arte Alchemiae*
- *Declaratio Lapis physici Avicennae filio sui Aboali*
- *Avicennae de congelatione et conglutinatione lapifum*
- *Avicennae ad Hasan Regem epistola de Re recta*

In one of these works, Ibn Sīnā discredited the theory of the transmutation of substances commonly believed by alchemists:

> Those of the chemical craft know well that no change can be effected in the different species of substances, though they can produce the appearance of such change.

Among his works refuting alchemy, *Liber Aboali Abincine de Anima in arte Alchemiae* was the most influential, having influenced later medieval chemists and alchemists such as Vincent of Beauvais.

In another work, translated into Latin as *De congelatione et conglutinatione lapidum*, Ibn Sina proposed a four-part classification of inorganic bodies, which was a significant improvement over the two-part classification of Aristotle (into *orycta* and metals) and three-part classification of Galen (into *terrae*, *lapides* and metals). The four parts of Ibn Sina's classification were: *lapides*, sulfur, salts and metals.

Engineering

In the chapters on mechanics and engineering in his encyclopedia *Mi'yar al-'aql* (*The Measure of the Mind*), Avicenna writes an analysis on the *ilm al-hiyal* (science of ingenious devices) and makes the first successful attempt to classify simple machines and their combinations. He first describes and illustrates the five constituent simple machines: the lever, pulley, screw, wedge, and windlass. He then analyzes all the combinations of these simple machines, such as the windlass-screw, windlass-pulley and windlass-lever for example. He is also the first to describe a mechanism which is essentially a combination of all of these simple machines (except for the wedge).

Poetry

Almost half of Ibn Sīnā's works are versified. His poems appear in both Arabic and Persian. As an example, Edward Granville Browne claims that the following Persian verses are incorrectly attributed to Omar Khayyám, and were originally written by Ibn Sīnā:

Up from Earth's Centre through the Seventh Gate,
I rose, and on the Throne of Saturn sate,
And many Knots unravel'd by the Road,
But not the Master-Knot of Human Fate.

When some of his opponents blame him for blasphemy, he says

The blasphemy of somebody like me is not easy and exorbitant,
There isn't any stronger faith than my faith,
If there is just one person like me in the world and that one is impious,
So there are no Muslims in the whole world.

Legacy

As early as the 1300s when Dante Alighieri showed him experiencing a perfect eternity with some of the greatest men in history in his Divine Comedy such as Virgil, Averroes, Homer, Horace, Ovid, Lucan, Socrates, Plato, and Saladin, Avicenna has been recognized by both East and West, as one of history's great figures.

George Sarton, the author of *The History of Science*, described Ibn Sīnā as "one of the greatest thinkers and medical scholars in history" and called him "the most famous scientist of Islam and one of the most famous of all races, places, and times." He was one of the Islamic world's leading writers in the field of medicine. He was influenced by the approach of Hippocrates and Galen, as well as Sushruta and Charaka. Along with Rhazes, Abulcasis, Ibn al-Nafis, and al-Ibadi, Ibn Sīnā is considered an important compiler of early Muslim medicine. He is remembered in Western history of medicine as a major historical figure who made important contributions to medicine and the European Renaissance. Ibn Sīnā is also considered the father of the fundamental concept of momentum in physics.

In Iran, he is considered a national icon, and is often regarded as one of the greatest Persians to have ever lived. Many portraits and statues remain in Iran today. An impressive monument to the life and works of the man who is known as the 'doctor of doctors' still stands outside the Bukhara museum and his portrait hangs in the Hall of the Avicenna Faculty of Medicine in the University of Paris. There is also a crater on the Moon named Avicenna. Bu-Ali Sina University in Hamedan (Iran), the *ibn Sīnā* Tajik State Medical University in Dushanbe (The capital of the Republic of Tajikistan), Avicenna School in Karachi, Pakistan Ibne Sina Balkh Medical School in his native province of Balkh in Afghanistan, and Ibn Siena Integrated School in Marawi City (Philippines) are all named in his honour.

In 1980, the former Soviet Union, which then ruled his birthplace Bukhara, celebrated the thousandth anniversary of Avicenna's birth by circulating various commemorative stamps with artistic illustrations, and by erecting a bust of Avicenna based on anthropological research by Soviet scholars. Near his birthplace in Qishlak Afshona, some 25 km (16 mi). north of Bukhara, a training college for medical staff has been named for him. On the grounds is a museum dedicated to his life, times and work.

In March 2008, it was announced that Avicenna's name would be used for new Directories of education institutions for health care professionals, worldwide. The Avicenna Directories will list universities and schools where doctors, public health practitioners, pharmacists and others, are educated. The project team stated "Why Avicenna? Avicenna ... was ... noted for his synthesis of knowledge from both east and west. He has had a lasting influence on the development of medicine and health sciences. The use of Avicenna's name symbolises the worldwide partnership that is needed for the promotion of health services of high quality."

Works

Scarcely any member of the Muslim circle of the sciences, including theology, philology, mathematics, astronomy, physics, and music, was left untouched by the treatises of Ibn Sīnā. This vast quantity of works - be they full-blown treatises or opuscula - vary so much in style and content (if one were to compare between the '*ahd* made with his disciple Bahmanyar to uphold philosophical integrity with the *Provenance and Direction*, for example) that Yahya (formerly Jean) Michot has accused him of "neurological bipolarity".

Ibn Sīnā's works numbered almost 450 volumes on a wide range of subjects, of which around 240 have survived. In particular, 150 volumes of his surviving works concentrate on philosophy and 40 of them concentrate on medicine. His most famous works are *The Book of Healing*, a vast philosophical and scientific encyclopaedia, and *The Canon of Medicine*.

Ibn Sīnā wrote at least one treatise on alchemy, but several others have been falsely attributed to him. His book on animals was translated by Michael Scot. His *Logic*, *Metaphysics*, *Physics*, and *De Caelo*, are treatises giving a synoptic view of Aristotelian doctrine, though the Metaphysics demonstrates a significant departure from the brand of Neoplatonism known as Aristotelianism in Ibn Sīnā's world; Arabic philosophers have hinted at the idea that Ibn Sīnā was attempting to "re-Aristotelianise" Muslim philosophy in its entirety, unlike his predecessors, who accepted the conflation of Platonic, Aristotelian, Neo- and Middle-Platonic works transmitted into the Muslim world.

The *Logic* and *Metaphysics* have been printed more than once, the latter, e.g., at Venice in 1493, 1495, and 1546. Some of his shorter essays on medicine, logic, etc., take a poetical form (the poem on logic was published by Schmoelders in 1836). Two encyclopaedic treatises, dealing with philosophy, are often mentioned. The larger, *Al-Shifa'* (*Sanatio*), exists nearly complete in manuscript in the Bodleian Library and elsewhere; part of it on the *De Anima* appeared at Pavia (1490) as the *Liber Sextus Naturalium*, and the long account of Ibn Sina's philosophy given by Muhammad al-Shahrastani seems to be mainly an analysis, and in many places a reproduction, of the Al-Shifa'. A shorter form of the work is known as the An-najat (*Liberatio*). The Latin editions of part of these works have been modified by the corrections which the monastic editors confess that they applied. There is also a حكمت مشرقيه (*hikmat-al-mashriqqiyya*, n Latin *Philosophia Orientalis*), mentioned by Roger Bacon, the najority of which is lost in antiquity, which according to Averroes vas pantheistic in tone.

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- *Kitab al-Najat* (*The Book of Salvation*), trans. F. Rahman, *Avicenna's Psychology: An English Translation of Kitab al-Najat. Book II, Chapter VI with Historical-philosophical Notes and Textual Improvements on the Cairo Edition*, Oxford: Oxford University Press, 1952. (The psychology of al-Shifa'.)
- *Hayy ibn Yaqdhan* a Persian myth. A novel called *Hayy ibn Yaqdhan*, based on Avicenna's story, was later written by Ibn Tufail (Abubacer) in the 12th century and translated into Latin and English

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- *Danishnama-i 'ala'i* (*The Book of Scientific Knowledge*), ed. and trans. P Morewedge, The Metaphysics of Avicenna, London: Routledge and Kegan Paul, 1973.
- *Kitab al-Shifa'* (*The Book of Healing*). (Ibn Sina's major work on philosophy. He probably began to compose al-Shifa' in 1014, and completed it in 1020.) Critical editions of the Arabic text have been published in Cairo, 1952–83, originally under the supervision of I. Madkour.
- *Kitab al-Najat* (*The Book of Salvation*), trans. F. Rahman, *Avicenna's Psychology: An English Translation of Kitab al-Najat. Book II, Chapter VI with Historical-philosophical Notes and Textual Improvements on the Cairo Edition*, Oxford: Oxford University Press, 1952. (The psychology of al-Shifa'.)
- *Hayy ibn Yaqdhan* a Persian myth. A novel called *Hayy ibn Yaqdhan*, based on Avicenna's story, was later written by Ibn Tufail (Abubacer) in the 12th century and translated into Latin and English

as *Philosophus Autodidactus* in the 17th and 18th centuries respectively. In the 13th century, Ibn al-Nafis wrote his own novel *Fadil ibn Natiq*, known as *Theologus Autodidactus* in the West, as a critical response to *Hayy ibn Yaqdhan*.

Persian Works

Danishnama-i 'Alai

Danishnama-i 'Alai is called "the Book of Knowledge for [Prince] 'Ala ad-Daulah". One of Avicenna's important Persian work is the Daaneshnaame (literally: the book of knowledge) for Prince 'Ala ad-Daulah (the local Buyid ruler). The linguist aspects of the Dāneš-nāma and the originality of their Persian vocabulary are of great interest to Iranian philologists. Avicenna created new scientific vocabulary that had not existed before in the modern Persian language. The Dāneš-nāma covers such topics as logic, metaphysics, music theory and other sciences of his time. This book has translated to English by Parwiz Mowewedge.

Andar Danesh-e-Rag

Andar Danesh-e-Rag is called "On the science of the pulse". This book contains nine chapters on the science of the pulse and is condensed synonpsis.

Persian Poetry

Persian poetry from Ibn Sina is recorded in various manuscripts and later anthologies such as Nozhat al-Majales.

THEORY OF KNOWLEDGE

Avicennian logic

Dimitri Gutas and the Stanford Encyclopedia of Philosophy consider the period between the 11th and 14th centuries to be the "Golden Age" of Arabic and Islamic philosophy, initiated by Al-Ghazali's successful integration of logic into the Madrasah curriculum and the subsequent rise of Avicennism.

Ibn Sina (Avicenna) (980–1037) developed his own system of logic known as "Avicennian logic" as an alternative to Aristotelian logic. After the Latin translations of the 12th century, Avicennian logic also influenced early medieval European logicians such as Albertus Magnus and John Duns Scotus, though Aristotelian logic later became more dominant in Europe due to the strong influence of Averroism.

He wrote on the hypothetical syllogism and on the propositional calculus, which were both part of the Stoic logical tradition. He developed an original theory of "temporally modalized" syllogistic and made use of inductive logic, such as the methods of agreement, difference and concomitant variation which are critical to the scientific method.

One of Avicenna's ideas had a particularly important influence on Western logicians such as William of Ockham. Avicenna's word for a meaning or notion (*ma'na*), was translated by the scholastic logicians as the Latin *intentio*. In medieval logic and epistemology, this is a sign in the mind that naturally represents a thing. This was crucial to the development of Ockham's conceptualism. A universal term (e.g. "man") does not signify a thing existing in reality, but rather a sign in the mind (*intentio in intellectu*) which represents many things in reality. Ockham cites Avicenna's commentary on *Metaphysics* V in support of this view.

Post-Avicennian logic

The Islamic theologian Fakhr al-Din al-Razi (b. 1149) criticised Aristotle's "first figure" and formulated an early system of inductive logic, foreshadowing the system of inductive logic developed by John Stuart Mill (1806-1873). Al-Razi also applied inductive logic to Islamic Sharia law and Fiqh jurisprudence. Al-Razi's work was seen by later Islamic scholars as marking a new direction for Islamic logic, towards a Post-Avicennian logic. This was further elaborated by his student Afdaladdîn al-Khûnajî (d. 1249), who developed a form of logic revolving around the subject matter of conceptions and assents. In response to this tradition, Nasir al-Din al-Tusi (1201-1274) began a tradition of Neo-Avicennian logic which remained faithful to Avicenna's work and existed as an alternative to the more dominant Post-Avicennian school over the following centuries. Al-Tusi's work included the following commentary on Avicenna's theory of absolute propositions:

> "What spurred him to this was that in the assertoric syllogistic Aristotle and others sometimes used contradictories of absolute propositions on the assumption that they are absolute; and that was why so many decided that absolutes did contradict absolutes. When Avicenna had shown this to be wrong, he wanted to give a way of construing those examples from Aristotle."

Systematic refutations of Greek logic were written by the Illuminationist school, founded by Shahab al-Din Suhrawardi (1155-

1191), who developed the idea of "decisive necessity", which refers to the reduction of all modalities (necessity, possibility, contingency and impossibility) to the single mode of necessity. Ibn al-Nafis (1213-1288) wrote a book on Avicennian logic, which was a commentary of Avicenna's *Al-Isharat* (*The Signs*) and *Al-Hidayah* (*The Guidance*).

Najm al-Dīn al-Qazwīnī al-Kātibī (d. 1276), a student of al-Tusi, was the author of a work on logic, *Al-Risāla al-Shamsiyya* (*Logic for Shams al-Dīn*), that was commonly used as the first major text on logic in Sunni madrasahs, right down until the 20th century and is "perhaps the most studied logic textbook of all time." Al-Qazwīnī's logic was largely inspired by the Avicenna's formal system of temporal modal logic, but is more elaborate and departs from it in several ways. While Avicenna considered ten modalities and examined six of them, Al-Qazwlni considers many more modalized propositions and examines thirteen which he considers 'customary to investigate'.

Another systematic refutation of Greek logic was written by Ibn Taymiyyah (1263-1328), the *Ar-Radd 'ala al-Mantiqiyyin* (*Refutation of Greek Logicians*), where he argued against the usefulness, though not the validity, of the syllogism and in favour of inductive reasoning. He also applied inductive logic to Islamic Sharia law and Fiqh jurisprudence. The "fundamental idea underlying Ibn Thymiyya's theory of logic in general, and legal logic in particular, is that the knowledge of the external world results from the observation of particular things." This could be seen as an anticipation of Mill's theory in the 19th century. Later, Ibn Taymiyyah argued against the certainty of syllogistic arguments and in favour of analogy. His argument is that concepts founded on induction are themselves not certain but only probable, and thus a syllogism based on such concepts is no more certain than an argument based on analogy. He further claimed that induction itself is founded on a process of analogy. His model of analogical reasoning was based on that of juridical arguments. This model of analogy has been used in the work of John F. Sowa.

In the 14th century, the Islamic sociologist and historiographer Ibn Khaldun discussed the Post-Avicennian tradition in his *Muqaddimah* (1377). He wrote the following on how Islamic logic had changed substantially since the 12th century:

"Treatment of [the subject as newly conceived] has become lengthy and wide-ranging—the first to do this was Fakhraddîn ar-Râzî (d. 1210) and, after him, Afdaladdin al-Khûnajî (d. 1249), on whom Eastern scholars rely even now... The books and ways of the ancients have been abandoned, as though they had never been."

The *Sharh al-takmil fi'l-mantiq* written by Muhammad ibn Fayd Allah ibn Muhammad Amin al-Sharwani in the 15th century is the last major Arabic work on logic that has been studied. However, there have been "thousands and thousands of pages" devoted to logical subjects throughout the period from the 14th century through to the 19th century. Only a fraction of the texts written during this period have been studied, hence little is known about the original work on Islamic logic produced during this later period.

Theory of Being

Being (ie. **be**+-*ing*, by synecdoche), is an English word used for conceptualizing subjective aspects fundamental to *the self* —related to and somewhat interchangeable with terms like "existence" and "living."

In its objective usage —as in "a being," or "[a] human being" —it refers to a discrete *life form* that has properties of mind (ie. experience and character) such that transcend that of mere organisms (such that have only "life functions").

In philosophy, being is the object of study of metaphysics, and more specifically ontology. In these contexts, the term "being," is typically understood as one's "state of being," and hence its common meaning is in the context of human (personal) experience, with aspects that involve expressions and manifestations coming from a being's innate *being*, or personal character.

In its most indeterminate sense, *being* could be understood as *anything* that can be said to be, which is opposed to nonexistence. For example one could ask: “why is there something instead of nothing?” Where “something” implies being. For a metaphysician the main problem is not the scientific question of how the universe works, but why the universe (or anything such as a rock) is.

Animate versus indeterminate

As speech utterances in the English language, questions such as the above only have meaning if the utterer and the hearer both can code and decode its words into concepts understood by both of them, raising questions of how they acquired such understandings. One is the concept of nothing. As nothing cannot be known by any means or method it must mean, in the context of the question, that a specific named object is present or not present in the observer's experience of a set of objects, conditions for which English uses "is" or "is not." The object therefore cannot be the same, at least in language, as its being present, as it may or may not be present. French Academy member Étienne Gilson summarized this long-known characteristic of the experienced world as follows.

"...the word being is a noun ... it signifies either a being (that is, the substance, nature, and essence of anything existent), or being itself, a property common to all that which can rightly be said to be. ... the same word is the present participle of the verb 'to be.' As a verb, it no longer signifies something that is, nor even existence in general, but rather the very act whereby any given reality actually is, or exists. Let us call this act a 'to be,' in contradistinction to what is commonly called 'a being.' It appears at once that, at least to the mind, the relation of 'to be' to 'being' is not a reciprocal one. 'Being' is conceivable, 'to be' is not. We cannot possibly conceive an 'is' except as belonging to some thing that is, or exists. But the reverse is not true. Being is quite conceivable apart from actual existence; so much so that the very first and the most universal of all the distinctions in the realm of being is that which divides it into two classes, that of the real and that of the possible."

Whether or not an object is present in a set; that is, exists there as a being, is based on universal experience or evidence of it. Existing objects are present to the experience of anyone. It is a legitimate goal therefore for philosophers of being to try to find a principle or element – a "something" – accounting for the presence of the object over the other possibility, its non-presence. Instead, the philosopher encounters a problem:

"Now, if the 'to be' of a thing could be conceived apart from that which exists, it should be represented in our mind by some note distinct from the concept of the thing itself .... In point of fact, it is not so. There is nothing we can add to a concept in order to make it represent the object as existing; what happens if we add anything to it is that it represents something else."

Where being, the noun, is readily accessible to experience and classifiable, being, the participle, is not:

"In short ... philosophy may perhaps be able to tell us everything about that which reality is, but nothing at all concerning this not unimportant detail: the actual existence, or non-existence, of what we call reality .... If he himself [the philosopher] did not exist, he would not be there to ask questions about the nature of reality ... on the other hand, this fundamental fact, which we call existence, soon proves a rather barren topic for philosophic speculation ... It certainly looks like a waste of time to speculate about an object which is clearly recognized as inconceivable"

This is not a rejection of existence by Gilson, a leading modern metaphysician in the classical tradition: "philosophers are wholly justified in taking existence for granted ... and in never mentioning it again ...." In Gilson's view, the participial being is a given, a primitive of experience, not subject to proof or investigation, as it is the grounds of proof. A thing must be real, or exist, before anything true or proved can be said about it.

However, Gilson concedes some doubt on the possibility of being wrong: "yet, this is taking a chance, for, after all, being itself might happen not to be existentially neutral. In other words, it is quite possible that actual existence may be ... an efficient cause of observable effects ...." He then launches into a history of attempts to conceptualize the inconceivable from the ancient Greeks to the present. Some philosophers who have had more noteworthy theories are Parmenides, Leucippus, Plato, Aristotle, Augustine, Plotinus, Aquinas, Descartes, Spinoza, Leibniz, Hegel, Heidegger, and Sartre.

Etymology

Given the origins of the term in Western philosophy, the term has deep historical roots in other languages: Greek *to einai*, Latin *esse*, Spanish *ser*, Fr. *être*, Ger. *sein*.

In the English language **being** (*i.e.* **be**+*-ing*) by synecdoche, the use of the whole to mean the part, being is also the word used for conceptualizing subjective aspects fundamental to *the self*.

The substantial being

The term "problem of being" references many different problems, or many different expressions of a general problem, in the history of philosophy. The most general view of it, mentioned in the initial paragraph above, was stated succinctly also by the physician turned philosopher-psychologist, William James: "How comes the world to be here at all instead of the nonentity which might be imagined in its place? ... from nothing to being there is no logical bridge."

Being and the substance theorists

The deficit of such a bridge was first encountered in history by the Pre-Socratic philosophers during the process of evolving a classification of all beings (noun). Aristotle applies the term category (perhaps not originally) to ten highest-level classes. They comprise one category of substance (ousiae) existing independently (man, tree) and nine categories of accidents, which can only exist in something else (time, place). In Aristotle, substances are to be clarified by stating their definition: a note expressing a larger class (the genus) followed by further notes expressing specific differences (differentiae) within the class. The substance so defined was a species. For example, the species, man, may be defined as an animal (genus) that is rational (difference). As the difference is potential within the genus; that is, an animal may or may not be rational, the difference is not identical to, and may be distinct from, the genus.

Applied to being the system fails to arrive at a definition for the simple reason that no difference can be found. The species, the genus and the difference are all equally being: a being is a being that is being. The genus cannot be nothing because nothing is not a class of everything. The trivial solution that being is being added to nothing is only a tautology: being is being. There is no simpler intermediary between being and non-being that explains and classifies being.

Pre-Socratic reaction to this deficit was varied. As substance theorists they accepted à priori the hypothesis that appearances are deceiving, that reality is to be reached through reasoning. Parmenides reasoned that if everything is identical to being and being is a category of the same thing then there can be neither differences between things nor any change. To be different, or to change, would amount to becoming or being non-being; that is, not existing. Therefore being is a homogeneous and non-differentiated sphere and the appearance of beings is illusory. Heraclitus, on the other hand, foreshadowed modern thought by denying existence. Reality does not exist, it flows, and beings are an illusion upon the flow.

Aristotle knew of this tradition when he began his *Metaphysics*, and had already drawn his own conclusion, which he presented under the guise of asking what being is:

"And indeed the question which was raised of old is raised now and always, and is always the subject of doubt, viz., what being is, is just the question, what is substance? For it is this that some assert to be one, others more than one, and that some assert to be limited in number, others unlimited. And so we also must consider chiefly and primarily and almost exclusively what that is which is in this sense." and reiterates in no uncertain terms: "Nothing, then, which is not a species of a genus will have an essence – only species will have it ...."

Aristotle's theory of act and potency

One might expect a solution to follow from such certain language but none does. Instead Aristotle launches into a rephrasing of the problem, the Theory of Act and Potency. In the definition of man as a two-legged animal Aristotle presumes that "two-legged" and "animal" are parts of other beings, but as far as man is concerned, are only potentially man. At the point where they are united into a single being, man, the being, becomes actual, or real. Unity is the basis of actuality: "... 'being' is being combined and one, and 'not being' is being not combined but more than one." Actuality has taken the place of existence, but Aristotle is no longer seeking to know what the actual is; he accepts it without question as something generated from the potential. He has found a "half-being" or a "pre-being", the potency, which is fully being as part of some other substance. Substances, in Aristotle, unite what they actually are now with everything they might become.

The transcendental being

Many of Thomas' writings were condemned as heretical in 1270 and 1277, but his dedication to the use of philosophy to elucidate theology was so thorough that in 1567 he was proclaimed a saint and most of his philosophy became Catholic dogma. Those who adopt it are called Thomists.

St. Thomas' analogy of being

In a single sentence, parallel to Aristotle's statement asserting that being is substance, St. Thomas pushes away from the Aristotelian doctrine: "Being is not a genus, since it is not predicated univocally but only analogically." His term for analogy is Latin *analogia*. In the categorical classification of all beings, all substances are partly the same: man and chimpanzee are both animals and the animal part in man is "the same" as the animal part in chimpanzee. Most fundamentally all substances are matter, a theme taken up by science, which postulated one or more matters, such as earth, air, fire or water (Empedocles). In today's chemistry the carbon, hydrogen, oxygen and nitrogen in a chimpanzee are identical to the same elements in a man.

If substance is the highest category and there is no substance, being, then the unity perceived in all beings by virtue of their existing must be viewed in another way. St. Thomas chose the analogy: all beings are like, or analogous to, each other in existing. This comparison is the basis of his Analogy of Being. The analogy is said of being in many different ways, but the key to it is the real distinction between existence and essence. Existence is the principle that gives reality to an essence not the same in any way as the existence: "If things having essences are real, and it is not of their essence to be, then the reality of these things must be found in some principle other than (really distinct from) their essence." Substance can be real or not. What makes an individual substance – a man, a tree, a planet – real is a distinct act, a "to be", which actuates its unity. An analogy of proportion is therefore possible: "essence is related to existence as potency is related to act."

Existences are not things; they do not themselves exist, they lend themselves to essences, which do not intrinsically have them. They have no nature; an existence receives its nature from the essence it actuates. Existence is not being; it gives being – here a customary phrase is used, existence is a principle (a source) of being, not a previous source, but one which is continually in effect. The stage is set for the concept of God as the cause of all existence, who, as the Almighty, holds everything actual without reason or explanation as an act purely of will.

The transcendentals

Aristotle's classificatory scheme had included the five predicables, or characteristics that might be predicated of a substance. One of these was the property, an essential universal true of the species, but not in the definition (in modern terms, some examples would be grammatical language, a property of man, or a spectral pattern characteristic of an element, both of which are defined in other ways). Pointing out that predicables are predicated univocally of substances; that is, they refer to "the same thing" found in each instance, St. Thomas argued that whatever can be said about being is not univocal, because all beings are unique, each actuated by a unique existence. It is the analogous possession of an existence that allows them to be identified as being; therefore, being is an analogous predication.

Whatever can be predicated of all things is universal-like but not universal, category-like but not a category. St, Thomas called them (perhaps not originally) the *transcendentia*, "transcendentals", because they "climb above" the categories, just as being climbs above substance. Later academics also referred to them as "the properties of being." The number is generally three or four.

Being in the age of reason

Although innovated in the late medieval period, Thomism was dogmatized in the Renaissance. From roughly 1277 to 1567, about 300 years, it dominated the philosophic landscape. The rationalist philosophers, however, with a new emphasis on Reason as a tool of the intellect, brought the classical and medieval traditions under new scrutiny, exercising a new concept of doubt, with varying outcomes. Foremost among the new doubters were the empiricists, the advocates of scientific method, with its emphasis on experimentation and reliance on evidence gathered from sensory experience. In parallel with the revolutions against rising political absolutism based on established religion and the replacememt of faith by reasonable faith, new systems of metaphysics were promulgated in the lecture halls by charismatic professors, such as Kant, Nietzsche and Hegel. Although influential for a time their popularity did not generally survive the horrors of ideological warfare, as the competing ideologies utilized their systems in their platforms. The late 19th and 20th centuries featured an emotional return to the concept of existence under the name of existentialism. These philosophers were concerned mainly with ethics and religion. The metaphysical side became the domain of the phenomenalists. In parallel with these philosophies Thomism continued under the protection of the Catholic Church; in particular, the Jesuit order.

Empiricist doubts

Rationalism and empiricism have had many definitions, most concerned with specific schools of philosophy or groups of philosophers in partucular countries, such as Germany. In general rationalism is the predominant school of thought in the multi-national, cross-cultural Age of reason, which began in the century straddling 1600 as a conventional date, empiricism is the reliance on sensory data gathered in experimentation by scientists of any country, who, in the Age of Reason were rationalists. An early professed empiricist, Thomas Hobbes, known as an eccentric denizen of the court of Charles II of England (an "old bear"), published in 1651 *Leviathan*, a political treatise written during the English civil war, containing an early manifesto in English of rationalism.

Hobbes said:

"The Latines called Accounts of mony Rationes ... and thence it seems to proceed that they extended the word Ratio, to the faculty of Reckoning in all other things....When a man reasoneth hee does nothing else but conceive a summe totall ... For Reason ... is nothing but Reckoning ... of the consequences of generall names agreed upon, for the marking and signifying of our thoughts ...."

In Hobbes reasoning is the right process of drawing conclusions from definitions (the "names agreed upon"). He goes on to define error as self-contradiction of definition ("an absurdity, or senselesse Speech") or conclusions that do not follow the definitions on which they are supposed to be based. Science, on the other hand, is the outcome of "right reasoning," which is based on "natural sense and imagination", a kind of sensitivity to nature, as "nature it selfe cannot erre."

Having chosen his ground carefully Hobbes launches an epistemological attack on metaphysics. The academic philosophers had arrived at the Theory of Matter and Form from consideration of certain natural paradoxes subsumed under the general heading of the Unity Problem. For example, a body appears to be one thing and yet it is distributed into many parts. Which is it, one or many? Aristotle had arrived at the real distinction between matter and form, metaphysical components whose interpenetration produces the paradox. The whole unity comes from the substantial form and the distribution into parts from the matter. Inhering in the parts giving them really distinct unities are the accidental forms. The unity of the whole being is actuated by another really distinct principle, the existence.

If nature cannot err, then there are no paradoxes in it; to Hobbes, the paradox is a form of the absurd, which is inconsistency: "Natural sense and imagination, are not subject to absurdity" and "For error is but a deception ... But when we make a generall assertion, unlesse it be a true one, the possibility of it is inconceivable. And words whereby we conceive nothing but the sound, are those we call Absurd ...." Among Hobbes examples are "round quadrangle", "immaterial substance". "free subject." Of the scholastics he says:

"Yet they will have us beleeve, that by the Almighty power of God, one body may be at one and the same time in many places [the problem of the universals]; and many bodies at one and the same time in one place [the whole and the parts]; ... And these are but a small part of the Incongruencies they are forced to, from their disputing philosophically, in stead of admiring, and adoring of the Divine and Incomprehensible Nature ...."

The real distinction between essence and existence, and that between form and matter, which served for so long as the basis of metaphysics, Hobbes identifies as "the Error of Separated Essences." The words "Is, or Bee, or Are, and the like" add no meaning to an argument nor do derived words such as "Entity, Essence, Essentially, Essentiality", which "are the names of nothing" but are mere "Signes" connecting "one name or attribute to another: as when we say, A man, is, a living body, wee mean not that the Man is one thing, the Living Body another, and the Is, or Being another: but that the Man, and the Living Body, is the same thing;...." "Metaphysiques," Hobbes says, is "far from the possibility of being understood" and is "repugnant to naturall Reason."

Being to Hobbes (and the other empiricists) is the physical universe:

> The world, (I mean ... the Universe, that is, the whole masse of all things that are) is corporeall, that is to say, Body; and hath the dimension of magnitude, namely, Length, Bredth and Depth: also every part of Body, is likewise Body ... and consequently every part of the Universe is Body, and that which is not Body, is no part of the Universe: and because the Universe is all, that which is no part of it is nothing; and consequently no where."

Hobbes' view is representative of his tradition. As Aristotle offered the categories and the act of existence, and Aquinas the analogy of being, the rationalists also had their own system, the great chain of being, an interlocking hierarchy of beings from God to dust.

Idealist systems

In addition to the materialism of the empiricists, under the same aegis of Reason, rationalism produced systems that were diametrically opposed now called idealism, which denied the reality of matter in favor of the reality of mind. By a 20th-century classification, the idealists (Kant, Hegel and others), are considered the beginning of continental philosophy, while the empiricists are the beginning, or the immediate predecessaors, of analytical philosophy.

Being in continental philosophy and existentialism

Some philosophers deny that the concept of "being" has any meaning at all, since we only define an object's existence by its relation to other objects, and actions it undertakes. The term "I am" has no meaning by itself; it must have an action or relation appended to it. This in turn has led to the thought that "being" and nothingness are closely related, developed in existential philosophy.

Existentialist philosophers such as Sartre, as well as continental philosophers such as Hegel and Heidegger have also written extensively on the concept of being. Hegel distinguishes between the being of objects (being in itself) and the being of people (*Geist*). Hegel, however, did not think there was much hope for delineating a "meaning" of being, because being stripped of all predicates is simply nothing.

Heidegger, in his quest to re-pose the original pre-Socratic questions of Being (of why is there something rather than nothing), wondered at how to meaningfully ask the question of the meaning of being, since it is both the greatest, as it includes everything that is, and the least, since no particular thing can be said of it. He distinguishes between different modes of beings: a privative mode is present-at-hand, whereas beings in a fuller sense are described as ready-to-hand. The one who asks the question of Being is described as Da-sein ("there/here-being") or **being-in-the-world.** Sartre, popularly understood as misreading Heidegger (an understanding supported by Heidegger's essay "Letter on Humanism" which responds to Sartre's famous address, "Existentialism is a Humanism"), employs modes of being in an attempt to ground his concept of freedom ontologically by distinguishing between being-in-itself and being-for-itself.

Being in Islamic philosophy

The nature of "being" has also been debated and explored in Islamic philosophy, notably by Ibn Sina, Suhrawardi, and Mulla Sadra.

Quotations

As far as we can discern, the sole purpose of human existence is to kindle a light of meaning in the darkness of mere *being*. - Carl Jung

Under the heading 'Individuality in Thought and Desire', Karl Marx, (German Ideology 1845), says:

"It depends not on consciousness, but on *being*; not on thought, but on *life*; it depends on the individual's empirical development and manifestation of life, which in turn depends on the conditions existing in the world."

Al-Ghazali

Abū Ḥāmid Muḥammad ibn Muḥammad al-Ghazālī (1058–1111), often **Algazel** in English, was born and died in Tus, in the Khorasan province of Persia. He was an Islamic theologian, jurist, philosopher, cosmologist, psychologist and mystic of Persian origin, and remains one of the most celebrated scholars in the history of Sunni Islamic thought. He is considered a pioneer of methodic doubt and skepticism, and in one of his major works, *The Incoherence of the Philosophers*, he changed the course of early Islamic philosophy, shifting it away from an Islamic metaphysics influenced by ancient Greek and Hellenistic philosophy, and towards an Islamic philosophy based on cause-and-effect that was determined by God or intermediate angels, a theory now known as occasionalism.

Ghazali has sometimes been acclaimed by secular historians such as William Montgomery Watt to be the greatest Muslim after Muhammad (S.A.W) (traditionally among Muslims, the greatest Muslims after the Prophet, according to authentic *hadith*, is the generation of his contemporaries). Besides his work that successfully changed the course of Islamic philosophy—the early Islamic Neoplatonism developed on the grounds of Hellenistic philosophy, for example, was so successfully refuted by Ghazali that it never recovered—he also brought the orthodox Islam of his time in close contact with Sufism. The orthodox theologians still went their own way, and so did the mystics, but both developed a sense of mutual appreciation which ensured that no sweeping condemnation could be made by one for the practices of the other.

Biography

Ghazali contributed significantly to the development of a systematic view of Sufism and its integration and acceptance in mainstream Islam. He was a scholar of Sunni Islam, belonging to the Shafi'i school of Islamic jurisprudence and to the Asharite school of theology. Ghazali received many titles such as *Sharaful A'emma*, *Zainuddin*, *Hujjatul Islam*, meaning "Proof of Islam". He is viewed as the key member of the influential Asharite school of early Muslim philosophy and the most important refuter of Mutazilites. However, he chose a slightly different position in comparison with the Asharites; his beliefs and thoughts differ, in some aspects, from the Asharite school.

Life

Ghazali was born in 1058 in Tus, a city in Khorasan province of Persia. His father, a traditional Sufi, died when he and his younger brother, Ahmad Ghazali, were still young. One of their father's friends took care of them for the next few years. In 1070, Ghazali and his brother went to Gurgan to enroll in a madrassah (Islamic seminary). There, he studied fiqh (Islamic jurisprudence) next to Ahmad ibn Muhammad Rādkānī and Abu'l Qāsim Jurjānī. After approximately 7 years studying, he returned to Tus.

His first important trip to Nishapur occurred around 1080 when he was almost 23 years old. He became the student of the famous Muslim scholar Abu'l Ma'ālī Juwaynī, known as *Imam al-Haramayn.* After the death of Al-Juwayni in 1085, Ghazālī was invited to go to the court of Nizamul Mulk Tusi, the powerful vizier of the Seljuq sultans. The vizier was so impressed by Ghazali's scholarship that in 1091 he appointed him as chief professor at the Al-Nizamiyya of Baghdad. He used to lecture to more than 300 students, and his participation in Islamic debates and discussions made him popular in all over the Islamic territories.

He passed through a spiritual crisis in 1095, abandoned his career, and left Baghdad on the pretext of going on pilgrimage to Mecca. Making arrangements for his family, he disposed of his wealth and adopted the life of a poor Sufi. After some time in Damascus and Jerusalem, with a visit to Medina and Mecca in 1096, he settled in Tus to spend the next several years in seclusion. He ended his seclusion for a short lecturing period at the Nizamiyyah of Nishapur in 1106. Later he returned to Tus where he remained until his death on December 19, 1111. He had one son named Abdu'l Rahman Allam.

Major works

Ghazali wrote more than 70 books on the sciences, early Islamic philosophy, Islamic psychology, Kalam and Sufism. His 11th century book titled *The Incoherence of the Philosophers* marks a major turn in Islamic epistemology, as Ghazali effectively discovered philosophical skepticism that would not be commonly seen in the West until René Descartes, George Berkeley and David Hume. The encounter with skepticism led Ghazali to embrace a form of theological occasionalism, or the belief that all causal events and interactions are not the product of material conjunctions but rather the immediate and present will of God.

The Incoherence of the Philosophers

The Incoherence of the Philosophers marked a turning point in Islamic philosophy in its vehement rejections of Aristotle and Plato. The book took aim at the *falsafa*, a loosely defined group of Islamic philosophers from the 8th through the 11th centuries (most notable among them Avicenna and Al-Farabi) who drew intellectually [illegible] the Ancient Greeks. Ghazali bitterly denounced Aristotle, Socrates and other Greek writers as non-believers and labeled those who employed their methods and ideas as corrupters of the Islamic faith.

The Incoherence of the Philosophers is famous for proposing and defending the Asharite theory of occasionalism. Ghazali famously claimed that when fire and cotton are placed in contact, the cotton is burned directly by God rather than by the fire, a claim which he defended using logic. He argued that because God is usually seen as rational, rather than arbitrary, his behaviour in normally causing events in the same sequence (ie, what appears to us to be efficient causation) can be understood as a natural outworking of that principle of reason, which we then describe as the laws of nature. Properly speaking, however, these are not laws of nature but laws by which God chooses to govern his own behaviour (his autonomy, in the strict sense) – in other words, his rational will.

However, Ghazali did express support for a scientific methodology based on demonstration and mathematics, while discussing astronomy. After describing the scientific facts of the Solar eclipse resulting from the Moon coming between the Sun and Earth and the Lunar eclipse from the Earth coming between the Sun and Moon, he writes:

Whosoever thinks that to engage in a disputation for refuting such a theory is a religious duty harms religion and weakens it. For these matters rest on demonstrations, geometrical and arithmetical, that leave no room for doubt.

In his defense of the Asharite doctrine of a created universe that is temporally finite, against the Aristotelian doctrine of an eternal universe, Al-Ghazali proposed the modal theory of possible worlds, arguing that their actual world is the best of all possible worlds from among all the alternate timelines and world histories that God could have possibly created. His theory parallels that of Duns Scotus in the 14th century. While it is uncertain whether Al-Ghazali had any influence on Scotus, they both may have derived their theory from their readings of Avicenna's *Metaphysics*.

In the next century, Ibn Rushd (also known in the West as Averroes) drafted a lengthy rebuttal of Ghazali's *Incoherence* entitled *The Incoherence of the Incoherence*; however, the epistemological course of Islamic thought had already been set.

The Deliverance From Error

The autobiography Ghazali wrote towards the end of his life, *The Deliverance From Error* (*Al-munqidh min al-ḍalāl*; several English translations) is considered a work of major importance. In it, Ghazali recounts how, once a crisis of epistemological skepticism was resolved by "a light which God Most High cast into my breast...the key to most knowledge," he studied and mastered the arguments of kalam, Islamic philosophy, and Ismailism. Though appreciating what was valid in the first two of these, at least, he determined that all three approaches were inadequate and found ultimate value only in the mystical experience and insight (the state of prophecy or *nubuwwa*) he attained as a result of following Sufi practices. William James, in *Varieties of Religious Experience*, considered the autobiography an important document for "the purely literary student who would like to become acquainted with the inwardness of religions other than the Christian" because of the scarcity of recorded personal religious confessions and autobiographical literature from this period outside the Christian tradition.

In this work, Ghazali expressed support for mathematics as an exact science, but argues that it cannot be used as a form of proof for religious or metaphysical doctrines due to their non-physical nature. He argues that religion and metaphysics are not in need of mathematics in the sense that poetry is not in need of mathematics or in the sense that philology or grammar can be mastered without any knowledge of mathematical sciences. He also argues that every discipline has its own experts and that an expert in one discipline, in this case mathematics, may fail miserably in other disciplines, in this case religion and metaphysics. Ghazali saw the practical usefulness of mathematics and condemns those who reject the mathematical sciences:

A grievous crime indeed against religion has been committed by the man who imagines that Islam is defended by the denial of the mathematical sciences, seeing that there is nothing in revealed truth opposed to these sciences by way of either negation or affirmation, and nothing in these sciences opposed to the truth of religion.

The Revival of Religious Sciences

Another of Ghazali's major works is *The Revival of Religious Sciences* (Arabic: *Ihya 'Ulum al-Din* or *Ihya'ul Ulumuddin*). It covers almost all fields of Islamic religious sciences: Fiqh (Islamic jurisprudence), Kalam (Islamic theology) and Sufism. It contains four major sections: *Acts of worship* (Rub' al-'ibadat), *Norms of Daily Life* (Rub' al-'adatat), *The ways to Perdition* (Rub' al-'muhlikat) and *The ways to Salavation* (Rub' al-'munjiyat). It is said that he used Abu Talib al-Makki as one of his sources. He then wrote a brief version of this book in Persian under *The Alchemy of Happiness* (Kīmyāye Sa'ādat).

In this book, he classified the mathematics and medicine of medieval Islam as praiseworthy (*mamdūh*) sciences and considers them to be a community obligation (*fard kifāyah*). He writes:

Sciences whose knowledge is deemed *fard kifāyah* comprise [all] sciences which are indispensable for the welfare of this world such as: medicine which is necessary for the life of the body, arithmetic for daily transactions and the divisions of legacies and inheritances, as well as others. These are the sciences which, because of their absence, the community would be reduced to narrow straits.

Other contributions

Atomism

Ghazali was responsible for formulating the Ash'ari school of atomism. He argued that atoms are the only perpetual, material things in existence, and all else in the world is "accidental" meaning something that lasts for only an instant. Nothing accidental can be the cause of anything else, except perception, as it exists for a moment. Contingent events are not subject to natural physical causes, but are the direct result of God's constant intervention, without which nothing could happen. Thus nature is completely dependent on God, which is consistent with other Ash'ari Islamic ideas on causation, or the lack thereof.

In atomic theory, Ghazali alluded to the possibility of dividing an atom. In reference to the wide divisions among Muslims, he wrote: "Muslims are so good at dividing that they can divide the atom. If you see two Muslims, probably they belong to 3 parties."

In the fourteenth century, Nicholas of Autrecourt considered that matter, space, and time were all made up of indivisible atoms, points, and instants and that all generation and corruption took place by the rearrangement of material atoms. The similarities of his ideas with those of Ghazali suggest that Nicholas was familiar with the work of Ghazali, who was known as "Algazel" in Europe, either directly or indirectly through Ibn Rushd.

It must be noted that Al Ghazali never wrote about protons, neutrons, physics of colliding atoms or the formation of molecules. His theory only pertains to the idea that things can be broken down into very small parts, as it exists for a moment. His writings never reached the level of detail which modern physics has.

Cosmology and Astronomy

Al-Ghazali's criticism of Aristotelian physics and Aristotelian cosmology played an important role in the development of an independent astronomy over the next several centuries. From the 12th century onwards, Islamic astronomy began becoming a science primarily dependant upon observation rather than philosophy, primarily due to religious opposition from Islamic theologians, most prominently Al-Ghazali, who opposed the interference of Aristotelianism in astronomy, opening up possibilities for an astronomy unrestrained by Aristotelian philosophy. For example, his Ash'ari doctrine influenced the theologian Fakhr al-Din al-Razi (1149–1209) to reject the Aristotelian notion of the Earth's centrality within the universe and instead propose the notion of a multiverse consisting of countless worlds and universes, "such that each one of those worlds be bigger and more massive than this world as well as having the like of what this world has." Al-Razi also criticized the Aristotelian notion of solid celestial spheres and suggested these may be "merely the abstract orbit traced by the stars."

The theologian Adud al-Din al-Iji (1281–1355), under the influence of Al-Ghazali's Ash'ari doctrine of occasionalism, which maintained that all physical effects were caused directly by God's will rather than by natural causes, rejected the Aristotelian principle of an innate principle of circular motion in the heavenly bodies, and maintained that the celestial spheres were "imaginary things" and "more tenuous than a spider's web". Under such influences, Ali al-Qushji (d. 1474) rejected Aristotelian physics and completely separated it from astronomy, allowing astronomy to become a purely empirical and mathematical science. This allowed him to explore alternatives to the

Aristotelian notion of a stationary Earth, as he explored the idea of a moving Earth. He concluded, on the basis of empirical evidence rather than speculative philosophy, that the moving Earth theory is just as likely to be true as the stationary Earth theory and that it is not possible to empirically deduce which theory is true.

Biology and Medicine

Ghazali's writings are believed to have been a source of encouragement for the study of medicine in medieval Islam, particularly anatomy. In *The Revival of the Religious Sciences*, he classed medicine as one of the praiseworthy (*mahmud*) secular sciences, in contrast to astrology which he considered blameworthy (*madhmutn*). In his discourse on meditation (*tafakkur*), he devoted a number of pages to a fairly detailed anatomical exposition of the parts of the human body, advocating such study as a suitable subject for contemplation and drawing nearer to God."

In *The Deliverer from Error*, Ghazali made a strong statement in support of anatomy and dissection:

> The Naturalists (*al-tabi'yun*): They are a group of people who are constantly studying the natural world and the wonders of animals and plants. They are frequently engaging in the science of anatomy/dissection ('ilm at-tashriih, علم التشريح) of animal bodies, and through it they perceive the wonders of God's design and the marvels of His wisdom. With this they are compelled to acknowledge a wise Creator Who is aware of the ends and purposes of things. No one can study anatomy/dissection and the wonders of the utilities of the parts without deducing this unavoidable inference—that is, the perfection of the design of the Creator with regard to the structure (*binyah*, بنية) of animals and especially the structure of humans.

His support for the study of anatomy and dissection was influential in the rise of anatomy and dissections carried out among Muslim physicians in the 12th and 13th centuries, by the likes of Ibn Zuhr and Ibn al-Nafis, among others. Ibn Rushd, a critic of Ghazali, also agreed with him on the issue of dissection.

Cosmology

In cosmology, in contrast to ancient Greek philosophers such as Aristotle who believed that the universe had an infinite past with no beginning, medieval philosophers and theologians developed the concept of the universe having a finite past with a beginning (temporal finitism). This view was inspired by the belief in creation shared by the three Abrahamic religions: Judaism, Christianity and Islam. The Christian philosopher, John Philoponus, presented the first such argument against the ancient Greek notion of an infinite past. His logic was adopted by many, most notably; Muslim philosopher, Al-Kindi (Alkindus); the Jewish philosopher, Saadia Gaon (Saadia ben Joseph); and finally Ghazali. They proposed two logical arguments against an infinite past, the first being the "argument from the impossibility of the existence of an actual infinite", which states:

"An actual infinite cannot exist."

"An infinite temporal regress of events is an actual infinite."

".•. An infinite temporal regress of events cannot exist."

His second argument, the "argument from the impossibility of completing an actual infinite by successive addition", states:

"An actual infinite cannot be completed by successive addition."

"The temporal series of past events has been completed by successive addition."

".•. The temporal series of past events cannot be an actual infinite."

Both arguments were adopted by later Christian philosophers and theologians, and the second argument in particular became more famous after it was adopted by Immanuel Kant in his thesis of the first antinomy concerning time.

Logic

In Islamic logic, Al-Ghazali had an important influence on the use of logic in Islamic theology, as he was the first to apply the Avicennian system of temporal modal logic to Islamic theology. He also established the application of three types of logical systems in Islamic Sharia law and Fiqh jurisprudence: reasoning by analogy, deductive logic, and inductive logic. In cases that have multiple legal precedents, he recommended the use of inductive logic, stating that the "larger the number of pieces of textual evidence is, the stronger our knowledge becomes."

Psychology

In Islamic psychology and Sufi psychology, Ghazali discussed the concept of the self and the causes of its misery and happiness. He described the self using four terms: Qalb (heart), Ruh (spirit), Nafs (soul) and 'Aql (intellect). He stated that "the self has an inherent yearning for an ideal, which it strives to realize and it is endowed with qualities to help realize it." He further stated that the self has motor and sensory motives for fulfilling its bodily needs. He wrote that the motor motives comprise of propensities and impulses, and further divided the propensities into two types: appetite and anger. He wrote that appetite urges hunger, thirst, and sexual craving, while anger takes the form of rage, indignation and revenge. He further wrote that impulse resides in the muscles, nerves, and tissues, and moves the organs to "fulfill the propensities."

Ghazali was one of the first to divide the sensory motives (apprehension) into five external senses (the classical senses of hearing, sight, smell, taste and touch) and five internal senses: common sense (*Hiss Mushtarik*) which synthesizes sensuous impressions carried to the brain while giving meaning to them; imagination (*Takhayyul*) which enables someone to retain mental images from experience; reflection (*Tafakkur*) which brings together relevant thoughts and associates or dissociates them as it considers fit but has no power to create anything new which is not already present in the mind; recollection (*Tadhakkur*) which remembers the outer form of objects in memory and recollects the meaning; and the memory (*Hafiza*) where impressions received through the senses are stored. He wrote that, while the external senses occur through specific organs, the internal senses are located in different regions of the brain, and discovered that the memory is located in the hinder lobe, imagination is located in the frontal lobe, and reflection is located in the middle folds of the brain. He stated that these inner senses allow people to predict future situations based on what they learn from past experiences.

In *The Revival of Religious Sciences*, he wrote that the five internal senses are found in both humans and animals. In *Mizan al Amal*, however, he later stated that animals "do not possess a well-developed reflective power" and argued that animals mostly think in terms of "pictorial ideas in a simple way and are incapable of complex association and dissociation of abstract ideas involved in reflection." He wrote that "the self carries two additional qualities, which distinguishes man from animals enabling man to attain spiritual perfection", which are 'Aql (intellect) and Irada (will). He argued that the intellect is "the fundamental rational faculty, which enables man to generalize and form concepts and gain knowledge." He also argued that human will and animal will are both different. He wrote that human will is "conditioned by the intellect" while animal will is "conditioned by anger and appetite" and that "all these powers control and regulate the body." He further wrote that the Qalb (heart) "controls and rules over them" and that it has six powers: appetite,

anger, impulse, apprehension, intellect, and will. He stated that humans have all six of these traits, while animals only have three (appetite, anger, and impulse). This was in contrast to other ancient and medieval thinkers such as Aristotle, Avicenna, Roger Bacon and Thomas Aquinas who all believed that animals cannot become angry.
Ghazali wrote that knowledge can either be innate or acquired. He divided innate knowledge into phenomenal, (material world) and spiritual (related to God and soul), and divided acquired knowledge into imitation, logical reasoning, contemplation and intuition. He also argued that there are four elements in human nature: the sage (intellect and reason), the pig (lust and gluttony), the dog (anger), and the devil(brutality). He argued that the latter three elements are in conflict with the former element and that "different people have such powers in different proportions."
Ghazali divided the Nafs into three categories based on the Qur'an: Nafs Ammarah(12:53) which "exhorts one to freely indulge in gratifying passions and instigates to do evil", Nafs Lawammah (75:2) which is "the conscience that directs man towards right or wrong", and Nafs Mutmainnah (89:27) which is "a self that reaches the ultimate peace." As an analogy between psychology and politics, he compared the soul to that of a king running a kingdom, arguing that the bodily organs are like the artisans and workers, intellect is like a wise vizier, desire is like a wicked servant, and anger is like the police force. He argued that a king can correctly run the state of affairs by turning to the wise vizier, turns away from the wicked servant, and regulating the workers and the police; and that in the same way, the soul is balanced if it "keeps anger under control and makes the intellect dominate desire." He argued that for a soul to reach perfection, it needs to evolve through several stages: sensuous (like a moth which has no memory), imaginative (lower animal), instinctive (higher animal), rational ("transcends animal stage and apprehends objects beyond the scope of his senses") and divine ("apprehends reality of spiritual things").
He stated that there are two types of diseases: physical and spiritual. He considered the latter to be more dangerous, resulting from "ignorance and deviation from God", and listed the spiritual diseases as: self centeredness; addiction to wealth, fame and social status; and ignorance, cowardice, cruelty, lust, waswas (doubt), malevolence, calumny, envy, deception, and greed. To overcome these spiritual weaknesses, Ghazali suggested the therapy of opposites ("use of

imagination in pursuing the opposite"), such as ignorance & learning, or hate & love. He described the personality as an "integration of spiritual and bodily forces" and believed that "closeness to God is equivalent to normality whereas distance from God leads to abnormality."

Ghazali argued that human beings occupy a position "midway between animals and angels and his distinguishing quality is knowledge." He argues that a human can either rise to "the level of the angels with the help of knowledge" or fall to "the levels of animals by letting his anger and lust dominate him." He also argued that *Ilm al-Batin* (esotericism) is *fard* (incumbent) and advised *Tazkiya Nafs* (self-purification). He also noted that "good conduct can only develop from within and does not need total destruction of natural propensities."

Ghazali's influence

Ghazali had an important influence on Medieval philosophy, among Muslim philosophers, Christian philosophers, and Jewish philosophers like Maimonides.

Islamic world

Ghazali played a very major role in integrating Sufism with Islamic law (Sharia). He combined the concepts of Sufism very well with the Shariah laws. He was also the first to present a formal description of Sufism in his works. His works also strengthened the status of Sunni Islam against other schools. The Batinite (Ismailism) had emerged in Persian territories and were gaining more and more power during Ghazali's period, as Nizam al-Mulk was assassinated by the members of Ismailis. Ghazali strictly refuted their ideology and wrote several books on refutation of Baatinyas which significantly weakened their status.

Ijtihad is the process through which Islamic scholars can generate new rules for Muslims. Ijtihad was one of the recognized sources of Islamic knowledge by early Islamic scholars – that is, in addition to Quran, Sunnah and Qiyas. While it is not widely agreed that Ghazali himself intended to "shut the door of ijtihad" completely and permanently, such an interpretation of Ghazali's work is believed to have led Islamic societies to be "frozen in time". Works of critics of Ghazali (such as Ibn Rushd, a rationalist), as well as the works of any ancient philosopher, are believed to have been forbidden in these "frozen societies" through the centuries. As a result, all chances were lost to gradually revitalize religion – which may have been less painful had it been spread over a period of centuries.

Whether the actual outcome of "freezing Islamic thinking in time" was the goal of Ghazali is highly debatable. While he himself was a critic of the philosophers, Ghazali was a master in the art of philosophy and had immensely studied the field. After such a long education in philosophy, as well as a long process of reflection, he had criticized the philosophical method. But only taking Ghazali's final conclusions, while lacking a comparable education (and a reflection process) in the area, and as a result being unable to trace Ghazali in his thought process, only exacerbates the probability of the misuse of Ghazali's conclusions.

This traditional view, however, has, been disputed by recent scholarship, which has shown that scientific and philosophical activity continued to flourish in the Islamic world long after him. For example, Dimitri Gutas and the Stanford Encyclopedia of Philosophy consider the period between the 11th and 14th centuries to be the "Golden Age" of Arabic and Islamic philosophy, initiated by Ghazali's successful integration of logic into the Islamic seminary Madrasah curriculum. Emilie Savage-Smith has also shown that Ghazali was a source of encouragement for the study of medicine in medieval Islam, and that his support for the study of anatomy was influential in the rise of dissections carried out among Muslim physicians in the 12th and 13th centuries.

Europe

Margaret Smith writes in her book *Al-Ghazali: The Mystic* (London 1944): "There can be no doubt that Ghazali's works would be among the first to attract the attention of these European scholars" (page 220). Then she emphasizes,

> "The greatest of these Christian writers who was influenced by Al-Ghazali was St. Thomas Aquinas (1225–1274), who made a study of the Islamic writers and admitted his indebtedness to them. He studied at the University of Naples where the influence of Islamic literature and culture was predominant at the time."

Ghazali's influence has been compared to the .works of Thomas Aquinas in Christian theology, but the two differed greatly in methods and beliefs. Whereas Ghazali rejected Greek metaphysical philosophers such as Aristotle and saw it fit to refute their metaphysical teachings on the basis of their "irrationality", Aquinas embraced non-Christian philosophers and incorporated ancient Greek, Latin and Islamic thought into his own philosophical writings.

"A careful study of Ghazali's works will indicate how penetrating and widespread his influence was on the Western medieval scholars. A case in point is the influence of Ghazali on St. Thomas Aquinas — who studied the works of Islamic philosophers, especially Ghazali's, at the University of Naples. In addition, Aquinas' interest in Islamic studies could be attributed to the infiltration of 'Latin Averroism' in the 13th century, especially at [the University of] Paris."

Scholars have noted the similarities between Descartes' Discourse on Method and Ghazali's work and the writer George Henry Lewes went even further by claiming that "had any translation of it [The Revival of Religious Sciences] in the days of Descartes existed, every one have cried out against the plagiarism."

List of works

Ghazali had mentioned the number of his works "more than 70", in one of his letters to Sultan Sanjar in the late years of his life. However, there are more than 400 books attributed to him today. Making a judgment on the number of his works and their attribution to Ghazali is a difficult step. Many western scholars such as William Montgomery Watt (*The works attributed to Al-Ghazali*), Maurice Bouyges (*Essai de chronologie des oeuvres d'Al-Ghazali*) and others prepared a list of his works along with their comments on each book. Finally, Abdel Rahman Badawi, an Egyptian scholar, prepared a comprehensive list of Ghazali's works under 457 titles:

- from 1 to 72: works definitely written by Ghazali
- from 73 to 95: works of doubtful attribution
- 96 – 127: works which are not those of Ghazali with most certainty
- 128 – 224: are the names of the Chapters or Sections of Ghazali's books that are mistakenly thought books of his
- 225 – 273: books written by other authors regarding Ghazali's works
- 274 – 389: books of other unknown scholars/writers regarding Ghazali's life and personality
- 389 – 457: the name of the manuscripts of Ghazali's works in different libraries of the world

The following is a short list of his Major works:

Theology

- *al-Munqidh min al-dalal* (Rescuer from Error)
- *Hujjat al-Haq* (Proof of the Truth)
- *al-Iqtisad fil-i`tiqad* (Median in Belief)
- *al-maqsad al-asna fi sharah asma' Allahu al-husna* (The best means in explaining Allah's Beautiful Names)
- *Jawahir al-Qur'an wa duraruh* (Jewels of the Qur'an and its Pearls)
- *Fayasl al-tafriqa bayn al-Islam wa-l-zandaqa* (The Criterion of Distinction between Islam and Clandestine Unbelief)
- *Mishkat al-Anwar* (The Niche of Lights)
- *Tafsir al-yaqut al-ta'wil*
- *Sirr al-`Alamin* (Secret of the Worlds)
- *al-Risālah al-Qudsiyyah* (The Jerusalem Tract)

Sufism

- *Mizan al-'amal* (Criterion of Action)
- *Ihya' ulum al-din*, "Revival of Religious Sciences", Ghazali's most important work
- *Bidayat al-hidayah* (Beginning of Guidance)
- *Kimiya-ye sa'ādat* (The Alchemy of Happiness) [a compact version of Ihya, in Persian]
- *Nasihat al-muluk* (Counseling Kings) [in Persian]
- *al-Munqidh min al-dalal* (Rescuer from Error)
- *Minhaj al-'Abidin* (Methodology for the Worshipers)

Philosophy

- *Maqasid al falasifa* (Aims of Philosophers) [written in the beginning of his life, in favour of philosophy and presenting the basic theories in Philosophy, mostly influenced by Avicenna's works]
- *Tahafut al-Falasifa* (The Incoherence of the Philosophers), [in this book he refutes the Greek Philosophy aiming at Avicenna and Al-Farabi; and of which Ibn Rushd wrote his famous refutation *Tahafut al-tahafut* (The Incoherence of the Incoherence)]
- *Miyar al-Ilm fi fan al-Mantiq* (Criterion of Knowledge in the Art of Logic)
- *Mihak al-Nazar fi al-mantiq* (Touchstone of Reasoning in Logic)
- *al-Qistas al-mustaqim* (The Correct Balance)

Jurisprudence

- *Fatawy al-Ghazali* (Verdicts of Ghazali)
- *Al-wasit fi al-mathab* (The medium [digest] in the Jurisprudential school)
- *Kitab tahzib al-Isul* (Prunning on Legal Theory)
- *al-Mustasfa fi 'ilm al-isul* (The Clarified in Legal Theory)
- *Asas al-Qiyas* (Foundation of Analogical reasoning)

Works in Persian

Ghazali wrote most of his works in Arabic and few in Persian. His most important Persian work is **Kīmyāyé Sa'ādat** (The Alchemy of Happiness). It is Ghazali's own Persian version of *Ihya'e Ulumuddin* (The Revival of Religious Sciences) in Arabic, but a shorter work. It is one of the outstanding works of 11th century Persian literature. The book was published several times in Tehran by the edition of Hussain Khadiv-jam, an Iranian scholar. It has been translated to English, Arabic, Turkish, Urdu and other languages.

Apart from Kimya, the most celebrated of Ghazali's works in Persian is **Nasīhatul Mulūk** (The Counseling Kings), written most probably for Sultan Ahmad Sanjar ibn Malekshah. In the edition published by Jalāluddīn Humāyī, the book consists of two parts of which only the first can reliably be attributed to Ghazali. The language and the contents of some passages are similar to the Kimyaye Sa'adat. The second part differs considerably in content and style from the well-known writings of Ghazali. It contains the stories of pre-Islamic kings of Persia, especially those of Khosrau I. Nasihatul Muluk was early translated to Arabic under the title *al-Tibr al-masbuk fi nasihat al-muluk* (The Forged Sword in Counseling Kings).

Zād-e Ākherat (Provision for the hereafter) is an important Persian book of Ghazali but gained less scholarly attention. The greater part of it consists of the Persian translation of one of his Arabic books, *Bedāyat al-Hedāya* (Beginning of Guidance). It contains in addition the same contents as the Kīmyāyé Sa'ādat. The book was most probably written during the last years of his life. Its manuscripts are in Kabul (Library of the Department of Press) and in Leiden.

Pand-nāma (Book of Counsel) is another book of advice and probably attributed to Sultan Sanjar. The introduction to the book relates that Ghazali wrote the book in response to a certain king who had asked him for advice. **Ay farzand** (O son!) is a short book of counsel that Ghazali wrote for one of his students. The book was early translated to Arabic entitled *ayyuhal walad*. His another Persian work is **Hamāqāti ahli ibāhat** or **Raddi ebāhīyya** (Condemnation of antinomians) which is his opinion in Persian illustrated with Quranic verses and Hadiths.

Faza'ilul al-anam min rasa'ili hujjat al-Islam is the collection of letters in Persians that Ghazali wrote in response to the kings, ministers, jurists and some of his friends after he returned to Khorasan. The collection was gathered by one of his grandchildren after his death, under five sections/chapters. The longest letter is the response to objections raised against some of his statements in *Mishkat al-Anwar* (The Niche of Light) and *al-Munqidh min al-dalal* (Rescuer from Error). The first letter is the one which Ghazali wrote to Sultan Sanjar presenting his excuse for teaching in Nizamiyya of Nishapur; followed by Ghazali's speech in the court of Sultan Sanjar. Ghazali made an impressive speech when he was taken to the king's court in Nishapur in 1106, giving very influential counsels, asking the sultan once again to excuse him from teaching in Nizamiyya and refuting the accusations made against him for disrespecting Imam Abu Hanifa in his books. The sultan was so impressed that he ordered Ghazali to write down his speech so that it would be sent to all the religious scholars of Khorasan and Persian Iraq.

UNIT – IV

SHAH WALIULLAH

Shah Waliullah Muhaddith Dehlvi (February 21, 1703 – August 20, 1762) was an Islamic scholar and reformer. He worked for the revival of Muslim rule and intellectual learning in South Asia, during a time of waning Muslim power. Shah Waliullah urged Muslim rulers to a jihad against the enemies of Islam and hoped to restore the Ulama's former power and influence. He despised the divisions and deviations within Islam and its practice in India and hoped to "purify" the religion and unify all Indian Muslims under the "banner of truth". He is also thought to have anticipated a number of progressive, social, economic, and political ideas of the modern era such as social reform, equal rights, labour protection, welfare entitlement of all to food, clothing, housing, etc.

Lineage & Early Life

Shah Waliullah is a descendent of the Quraish tribe of Arabia and his genealogy can be traced to the second *khalifa* of Islam, 'Umar on his paternal side. His father, Shah Abdur Rahim, named his son 'Qutbuddin Ahmad'. He was dubbed as 'Shah Waliullah' because *waliullah* means "friend of God" and he was a pious individual. He was a follower of Ahlus Sunnah wal Jamaah and was a sub follower of Hanafi school of thought according to some. However, he was not fanatical to the Hanafi school of thought and used to give precedence to the authentic narrations of the Prophet Muhammad (S.A.W) above any one else's statements. His complete name was Shah Waliullah Qutbuddin Ahmad and he was born in Phulat, a town in Muzaffarnagar, Uttar Pradesh, India on February 21, 1703.

Education

Shah Waliullah received his education at Madrasa Rahimiyya. His father was his teacher and source of spiritual guidance. He commenced his studies at the tender age of five and completed the recitation and memorization of the Qur'an by the age of seven. Thereafter, he commenced primary lessons in Persian and Arabic, which were completed in a year. Then, he studied the grammar and syntax of Persian and Arabic. He completed his studies in philosophy and theology at the age of fifteen and then commenced his studies in mantiq, fiqh, hadith, tibb, algebra, mathematics, kalaam, spiritualism, mysticism, oratory and metaphysics under his father. Thereafter, he was inducted into the tradition of *bay'at* by his father and, by the age of seventeen, he was permitted to provide spiritual guidance to and reform his fellow Muslims.

On the death of his father when he was hardly seventeen years old, he became a *mudarris* (teacher) at Madrasa Rahimiyya. He held this position for twelve years. Then, in 1731, Shah Waliullah performed Hajj. He reached Makkah on May 21 and performed Hajj, after which he proceeded to Madina. There, he attended Shaikh Abu Tahir Muhammad bin Ibrahim Kurdi Madani's discourses on hadith. Shah Waliullah studied Sihah Sitta, Mu'atta Imam Malik, Masnad Da'armi, and Imam Muhammad's *Al A'saar* under him. Thereafter, he returned to Makkah, performed another Hajj, studied Mu'atta Imam Malik for a second time under Shaikh Wafadullah Maliki Makki, and attended the discourses of Shaikh Tajuddin Hanafi Qala'i Makki on Sihah Sitta. Then, he was permitted to teach all of the *kitabs* of hadith by Shaikh Tajuddin.

Thereafter, Shah Waliullah returned to India. His journey back to India lasted six months and he reached Delhi on January 1, 1733.

Achievements and Services

During his sojourn in Makkah, Shah Waliullah had a dream in which Rasulullah commanded him to reform the organization and emancipation of Muslims in India. Thus, after he returned to Delhi, he started his work in earnest. This was in a period when Muslims in India were passing through the most critical phase of their history and their entire social, political, economic and spiritual fabric was torn to pieces. On his arrival in Delhi, he started to train his pupils in diverse branches of Islam and entrusted them with the mission of enlightening people with the true nature of Islam. He embarked upon the task of authoring standard works on Islam and was able to complete a number of works on Islam.

Shah Waliullah rose to be an eminent scholar of Islamic studies. He was a prominent intellectual figure whose mission was to reform the Muslims he saw as misguided. His activities were not confined to spiritual and intellectual spheres only. He lived in troubled times and witnessed a number of rulers occupying the throne of Delhi. With his keen political insight, he observed the deterioration of Muslim rule in

India and wrote to a number of political dignitaries to attempt to bolster the political life of Muslims in India. He established several branches of Madrasa Rahimiyya in Delhi in order to effectively disseminate his knowledge.

Literary career

Shah Waliullah was a prolific writer as well. In the realm of Islam, he produced a number of memorable literary works and, within a period of thirty years, he wrote a total of fifty-one works of merit, twenty-eight in Arabic and twenty-three in Persian. Some of these are still unsurpassed in the domain of Islamic literature. His most valuable service to Islam was that he codified the vast store of Islam under separate heads. Both in thought and prediction, his works occupy an outstanding position.

His works can be classified into six categories. The first deals with the Qur'an. It includes his translation of the Qur'an into Persian. According to him, the object of studying the Qur'an is to reform human nature and correct wrong beliefs and injurious actions. The second category deals with hadith, in which he has left behind several works such as commentaries on Mu'atta Imam Malik in both Arabic and Persian. Shah Waliullah also wrote a number of works and pamphlets on hadith. The third category deals with fiqh or Islamic jurisprudence, which includes *Insaaf fi Bayaan-e-Sahoobul Ikhtilaf*, a brief yet informative history of Islamic jurisprudence over the five centuries before his life. The fourth category deals with mysticism. The fifth category pertains to his works on Muslim philosophy and kalaam. He also wrote a pamphlet on the principles of *ijtihad* (independent interpretation) and *taqlid* (conformity). In his principles of *ijtihad*, he clarifies whether it is obligatory for a Muslim to adhere to one of the four schools of Islamic jurisprudence or whether he can exercise his own judgment. Shah Waliullah's greatest work is *Hujjatullahil Baligha*, which deals with such aspects of Islam that are common among all of the Muslim countries. The sixth category deals with his works on the problems between Shias and Sunnis. His theories pertaining to economics and socialism are of revolutionary nature. The miserable condition of Indian Muslims inspired him to improve their character, raise their morale, and inculcate a feeling of selflessness and love for their fellows in them. He overhauled the educational system and separated faith from unlawful invented traditions and unnecessary and unwanted suspicions regarding Islam. He presented what he considered pure and pristine Islam to people.

Literary works

The biographers of Shah Waliullah state that the number of his published literary works are above fifty. Shah Waliullah was a prolific writer who wrote extensively on several Islamic topics. His literary masterpieces are as follows:

1. *Fathur Rahman fi Tarjumatul Qur'an*: A translation of the Qur'an into Persian. A collection of 40 ahadith which are brief yet of inclusive character.

- *Al Irshad ila Muhim*

2. *Al Faudhul Kabir fi Usoolut Tafsir*: A booklet in Persian that follows his Persian translation of the Qur'an. It contains the nucleus of the Qur'an, the rules of interpretation, and interpretations of the Qur'an by various eminent scholars.

3. *Hujjatullahil Baligha*: Shah Waliullah's greatest literary work. Its title is derived from the Qur'an (Suratul An'aam:149). It is a two-volume Arabic manuscript and elaborates about the jurisprudence from the hadith and necessities of the Shari'a.

A partial list of the rest of his works is as follows:

- *Arba'een* (Arabic): matul Ilmul Isnad *(Arabic): This work is about the scholars of Hijaz who taught Shah Waliullah.*
- *Izalatul Khafa'an Khilafatul Khulafa* (Persian)
- *At Tayyabul Naghm fi Madh-e-Sayyidul Arab wal Ajam* (Arabic): A collection of odes eulogizing Rasulullah, which display Shah Waliullah's poetic talent and love towards Rasulullah.
- *Altaaful Quds* (Persian): This work deals with esoteric principles of mysticism.
- *Al Imdad fi Ma'athirul Ajdaad* (Persian): A brochure outlining Shah Waliullah's genealogical table and containing brief notices about some of his ancestors.
- *Al Intibah fi Salaasil ul Auliaullah* (Persian): A book which details the history of and a brief introduction to various mystic orders.
- *Insanul 'Ain fi Mashaaikhul Haramayn* (Persian)
- *Al Insaf fi Bayaanul Asbabul Ikhtilaf* (Arabic)
- *Anfaasul Arifeen* (Persian)
- *Al Budurul Bazigha* (Arabic): This work on theology employs philosophical terminology in discussing human nature and social behaviour.

- *Bawaariqul Wilaaya* (Persian): This tract forms part of the *Anfaasul Arifeen*, in which Shah Waliullah has described the life and spiritual attainments of his father, Shah Abdur Rahim.

- *Tawillul Ahadith* (Arabic): It recount the stories of different prophets mentioned in the Qur'an in order to draw out lessons and rules of Shari'a from the Qur'anic description.

- *Tuhfatul Mu'ahhidin*: This is a Persian tract explaining the creed of *tauhid*.

- *Taraajimul Abwaabul Bukhari* (Arabic): It expounds the principles which would be found helpful in understanding certain difficult portions of Sahih ul Bukhari.

- *At Tafhimatul Ilahiya* (Arabic and Persian): This is a mystical work, partly in Arabic and partly in Persian, detailing the mystical experiences of Shah Waliullah.

- *Al Juz ul Latif fi Tarjumata ul Abdul Dha'if* (Persian)

- *Husnul Aqidah* (Arabic): The fundamental creed of Islam, as accepted by the Ahlus Sunnah wal Jam'aat sect, has been expounded in this work according to the Qur'an and hadith.

- *Al Khair ul Kathir* (Arabic): This work on the philosophy of religion elucidates the concept of *ma'arifah* and the wisdom of divine names, revelation, etc.

- *Ad Duroos Thama'in fi Mubashshiratul Nabi'ul Amin* (Arabic): A collection of the glad tidings that Shah Waliullah and his ancestors received from Rasulullah.

- *Diwanul Ashar* (Arabic): A collection of the Arabic poetry of Shah Waliullah.

- *Risala*: This pamphlet was written in reply to certain mystical issues raised by Shaikh 'Abdullah bin Abdul Baqi.

- *Risala Danishmandi* (Persian): A valuable tract containing detailed directions with regards to the methodology of teaching.

- *Zahrawain*: A commentary on Suratul Baqara and Suratul Imran.

- *Sururul Mahzun* (Persian): A concise Persian translation of *Kitab Nurul 'Uyoonul Aminul Ma'mun*, a well-known biography of Rasulullah.

- *Sharhul Taraajimul Abwaabul Sahih ul Bukhari* (Arabic): An annotation on certain chapters of Sahih ul Bukhari.

- *Shifahul Quloob* (Persian): A tract on mysticism.
- *Shawaariqul Ma'arifah* (Persian): This is a biography of Shah Waliullah's uncle, Shaikh Abdul Raza.
- *Al Atiyyatus Samadiyya fi Anfaasul Muhammadiyya* (Persian): A small brochure which contains a biographical sketch of Shah Waliullah's maternal grandfather, Shaikh Muhammad Phulti.
- *Iqdul Jid fi Aakhamul Ijtihad wat Tajdid* (Arabic)
- *Fathul Kabir* (Arabic): A glossary of the intricate words of the Qur'an.
- *Fathul Wadud lil Ma'arifatul Junood* (Arabic): It pertains to ethics and mysticism.
- *Al Fadhlul Mubin fil Musalsal min Hadithul Nabi'ul Amin* (Arabic)
- *Izalatul Akhfa* : An explanation of the Qur'an

Shah waliullah's Four basic principles of economics

Shah Waliullah has discussed about the four basic principles of economics; such as Production of wealth, consumption of wealth, distribution of wealth, exchange of wealth. The whole nation is participant in the production of wealth, so it should be distributed in the whole nation. He established the principles for distribution of wealth among people as well as the values that how the wealth should be consumed. That economic system is successful which establishes the principles for these four branches.

The first principle is that people living in specific geographic boundaries has the right over the resources of that area. That economic system in which all the people are equal no single person or specific class can get hold of the resources. He has narrated Hazrat Abu Bakkar Siddique in Aizaalatul Khifa "Equality is better in economics than giving priority to one group over other.

Second principle is that everybody has the right to have limited owner ship as the abilities of every individual are different. Not that the whole nation should have same clothing, food and houses.

Third principle is that any practice which concentrates wealth in certain hands will not be tolerated and the system will oppose it.

Fourth principle is that such a balance should be maintained in these factors that society develop as a whole.

Shah waliullah stressed on the creation of a party on such principles which will end the outmoded system and built a new system which ensures the development of society as a whole.

Family

Shah Waliullah had a son, Shaikh Muhammad, and a daughter, Ammatul Aziz, from his first wife. His second wife bore him four sons: Shah Abdul Aziz Muhaddis Dehlvi, Shah Rafiuddin, Shah Abdul Qadir, and Shah Abdul Ghani.

Death

On August 20, 1762, Shah Waliullah died and was buried in the graveyard of *Munhadian*, beside his father.

Ijtihad

Ijtihad (Arabic: *'iğtihād*) is a technical term of Islamic law that describes the process of making a legal decision by independent interpretation of the legal sources, the Qur'an and the Sunnah. The opposite of *ijtihad* is *taqlid*, Arabic for "imitation".

Generally, a Mujtahid (Arabic: *'muğtahid*) is an educated Muslim who makes up his own ruling on the permissibility of an Islamic law but only for himself, by rejecting the authority of the Ulema.

Ijtihad is mainly associated with the Shi'a Muslim Jafari school of jurisprudence. Western scholars such as Joseph Schacht accepted the notion that the "gates of ijtihad" were "closed" in the 10th century in Sunni fiqh, meaning that *ijtihad* is not practiced in Sunni Islam anymore. Modern scholars of Islamic law (e.g. Wael Hallaq) demonstrate that ijtihad has remained an essential part of the Sunni Muslim tradition, despite the emphasis on taqlid.

Etymology

The word derives from the three-letter Arabic verbal root of (*jahada*, "struggle"), the same root as that of *jihad*; the <t> is inserted because the word is a derived stem VIII verb. The shared etymology is worth noting, as both words touch on the concepts of struggle or effort. In the case of form VIII verbs, this means to "struggle with oneself", as through deep thought. *Ijtihad* is a method of legal reasoning that does not rely on the traditional schools of jurisprudence (*madhabs*).

History

It is indicated that Allah commands to 'do ijtihâd' in the Qur'an.

In early Islam ijtihad was a commonly used legal practice, and was well integrated with falsafa. It slowly fell out of practice for several reasons, most notably the efforts of Asharite theologians from the 12th century, who saw it as leading to errors of over-confidence in judgement since the time of al-Ghazali. He was the most notable of the Asharites and his work, *The Incoherence of the Philosophers*, was the most celebrated statement of this view.

It is debated whether Al-Ghazali was observing or creating the so-called "closure of the door of *ijtihad*". Some say this had occurred by the beginning of the 10th century CE, a couple of centuries after the finalizing of the major collections of *hadith*. In the words of Joseph Schacht: "hence a consensus gradually established itself to the effect that from that time onwards no one could be deemed to have the necessary qualifications for independent reasoning in religious law, and that all future activity would have to be confined to the explanation, application, and, at the most, interpretation of the doctrine as it had been laid down once and for all." This theory has been put in question recently by Wael Hallaq, who writes that there was also always a minority that claimed that the closing of the door is wrong, and a properly qualified scholar must have the right to perform *ijtihad*, at all times, not only up until the four schools of law were defined.

What is clear is that long after the 10th century the principles of *ijtihad* continued to be discussed in the Islamic legal literature, and other Asharites continued to argue with their Mutazilite rivals about its applicability to sciences.

Al-Amidi (1233) mentions twelve common controversies about *ijtihad* in his book about *usul al-fiqh* (the theory of Islamic law), amongst others, the question if the Prophet himself depended on *ijtihad* and if it should be allowed for a *mujtahid* to follow *taqleed*.

In Islamic political theory, *ijtihad* is often counted as one of the essential qualifications of the caliph, e.g. by Al-Baghdadi (1037) or Al-Mawardi (1058). Al-Ghazali dispenses with this qualification in his legal theory and delegates the exercise of *ijtihad* to the *ulema*.

Ironically, the loss of its application in law seems to have also led to its loss in philosophy and the sciences, which most historians think caused Muslim societies to stagnate before the 1492 fall of al-Andalus, after which Muslim works were translated and led in part to The Renaissance revival of Classical works, using improved methods, although the Muslims themselves were no longer using these methods in their daily life at all.

Qualifications of a mujtahid

A **mujtahid** is an Islamic scholar, competent to interpret divine law (*sharia*) in practical situations using ***ijtihad*** (independent thought). In some, but not all, Islamic traditions, a *mujtahid* can specialise in a branch of *sharia* - economic or family law for example.

The qualifications for a *mujtahid* were set out by Abu'l Husayn al-Basri (died 467 AH / 1083 CE) in "*al Mu'tamad fi Usul al-Fiqh*" and accepted by later Sunni scholars, including al-Ghazali. These qualifications can be summed up as (i) an understanding of the objectives of the *sharia* and (ii) a knowledge of its sources and methods of deduction. They include

- a competence in the Arabic language which allows him to have a correct understanding of the Qur'an . That is, he must appreciate the subtleties of the language so as to be able to draw accurate deductions from the "clear and un-crooked Arabic" of this infallible source, and that of the *sunnah*.
- an adequate knowledge of the Meccan and Medinese contents of the Qur'an, the events surrounding their revelation and the incidences of abrogation (suspending or repealing a ruling) revealed therein. He must be fully acquainted with its legal contents (the *ayat al-ahkam*) - some 500 verses, according to al-Ghazali. He need not have a detailed knowledge the narratives and parables, nor of the sections relating to the hereafter, but he must be able to use these to infer a legal rule. He needs to be acquainted with all the classical commentaries on the *ayat al-ahkam*, especially the views of the Companions of the Prophet .
- an adequate knowledge of the *sunnah*, especially those related to his specialisation. He needs to know the relative reliability of the narrators of the *hadith*, and be able to distinguish between the reliable from the weak. He needs to have a thorough knowledge of incidences of abrogation, distinguish between the general and specific, the absolute and the qualified. One estimate (by Ahmad ibn Hanbal) suggests that 400,000 *hadith* need to be known.
- He should be able to verify the consensus *ijma* of the Companions of the Prophet, the successors and the leading *imams* and *mujtahideen* of the past, especially with regard to his specialisation. Complementary to this, he should be familiar with the issues on which there is no consensus.

- He should have a thorough knowledge of the rules and procedures for reasoning by analogy (*qiyas*) so he can apply revealed law to an unprecedented case.
- He should understand the revealed purposes of *sharia*, which relate to "considerations of public interest", including the Five Pillars protection of "life, religion, intellect, lineage" and property. He should also understand the general maxims for the interpretation of *sharia*, which include the "removal of hardship", that "certainty must prevail over doubt", and the achievement of a balance between unnecessary rigidity and too free an interpretation.
- He must practice what he preaches, that is he must be an upright person whose judgement people can trust

SIR SYED AHMED KHAN

Sir Syed Ahmed Khan, KCSI (also Sayyid Ahmad Khan) (October 17, 1817 – March 27, 1898), commonly known as **Sir Syed** (although this is technically incorrect;)he would have properly been called "Sir Ahmed" as Sayyid is itself a title in this case), was an Indian educator and politician, and an Islamic reformer and modernist. Sir Syed pioneered modern education for the Muslim community in India by founding the Muhammedan Anglo-Oriental College, which later developed into the Aligarh Muslim University. His work gave rise to a new generation of Muslim intellectuals and politicians who composed the Aligarh movement to secure the political future of Muslims in India.

In 1842, Emperor Bahadur Zafar revived upon Syed Ahmad Khan the title of **Javad-ud Daulah,** conferred upon Syed Ahmad's grandfather Syed Hadi by Emperor Shah Alam II in about the middle of the eighteenth century. The Emperor added to it the additional title of **Arif Jang**. The conferment of these titles was symbolic of Syed Ahmad Khan's incorporation into the nobility of Delhi.

Born into Mughal nobility, Sir Syed earned a reputation as a distinguished scholar while working as a jurist for the British East India Company. During the Indian Rebellion of 1857 he remained loyal to the British and was noted for his actions in saving European lives. After the rebellion he penned the booklet *Asbab-e-Baghawat-e-Hind* (*The Causes of the Indian Mutiny*) — a daring critique, at the time, of British policies that he blamed for causing the revolt.

Believing that the future of Muslims was threatened by the rigidity of their orthodox outlook, Sir Syed began promoting Western-style scientific education by founding modern schools and journals and organising Muslim intellectuals. Towards this goal, Sir Syed founded the Muhammedan Anglo-Oriental College in 1875 with the aim of promoting social and economic development of Indian Muslims.

One of the most influential Muslim politicians of his time, Sir Syed was suspicious of the Indian independence movement and called upon Muslims to loyally serve the British Raj. He denounced nationalist organisations such as the Indian National Congress, instead forming organisations to promote Muslim unity and pro-British attitudes and activities. Sir Syed promoted the adoption of Urdu as the *lingua franca* of all Indian Muslims, and mentored a rising generation of Muslim politicians and intellectuals. Although hailed as a great Muslim leader and social reformer, Sir Syed remains the subject of controversy for his views on Hindu-Muslim issues.

Early life

Syed Ahmed Khan Bahadur was born in Delhi, then the capital of the Mughal Empire. His family is said to have migrated from Herat (now in Afghanistan) in the time of emperor Akbar, although by other accounts his family descended from Arabia. Many generations of his family had since been highly connected with the Mughal administration. His maternal grandfather Khwaja Fariduddin served as *wazir* in the court of Akbar Shah II. His paternal grandfather Syed Hadi held a *mansab*, a high-ranking administrative position and honorary name of Jawwad Ali Khan in the court of Alamgir II. Sir Syed's father Mir Muhammad Muttaqi was personally close to Akbar Shah II and served as his personal adviser. However, Sir Syed was born at a time when rebellious governors, regional insurrections and the British colonialism had diminished the extent and power of the Mughal state, reducing its monarch to a figurehead status. With his elder brother Syed Muhammad Khan, Sir Syed was raised in a large house in a wealthy area of the city. They were raised in strict accordance with Mughal noble traditions and exposed to politics. Their mother Azis-un-Nisa played a formative role in Sir Syed's life, raising him with rigid discipline with a strong emphasis on education. Sir Syed was taught to read and understand the Qur'an by a female tutor, which was unusual at the time. He received an education traditional to Muslim nobility in Delhi. Under the charge of Maulvi Hamiduddin, Sir Syed was trained in Persian, Arabic, Urdu and religious subjects. He read the works of Muslim scholars and writers such as Sahbai, Rumi and Ghalib. Other tutors instructed him in mathematics, astronomy and Islamic jurisprudence. Sir Syed was also adept at swimming, wrestling and other sports. He took an active part in the Mughal court's cultural activities. His elder brother founded the city's first printing press in the Urdu language along with the journal *Sayyad-ul-Akbar*. Sir Syed pursued the study of medicine for several years, but did not complete the prescribed course of study. Until the death of his father in 1838, Sir Syed had lived a life customary for an affluent young Muslim noble. Upon his father's death, he inherited the titles of his grandfather and father and was awarded the title of *Arif Jung* by the emperor Bahadur Shah Zafar. Financial difficulties put an end to Sir Syed's formal education, although he continued to study in private, using books on a variety of subjects. Sir Syed assumed editorship of his brother's journal and rejected offers of employment from the Mughal court. Having recognised the steady decline in Mughal political power, Sir Syed entered the British East India Company's civil service. He was appointed *serestadar* at the courts of law in Agra, responsible for record-keeping and managing court affairs. In 1840, he was promoted to the title of *munshi*.

Scholarly works

While continuing to work as a jurist, Sir Syed began focusing on writing, from the age of 23 (in 1840), on various subjects (from mechanics to educational issues), mainly in Urdu, where he wrote, at least, 6000 pages. His career as an author began when he published a series of treatises in Urdu on religious subjects in 1842. He published the book *A'thar-as-sanadid* (*Great Monuments*) documenting antiquities of Delhi dating from the medieval era. This work earned him the reputation of a cultured scholar. In 1842, he completed the *Jila-ul-Qulub bi Zikr-il Mahbub* and the *Tuhfa-i-Hasan*, along with the *Tahsil fi jar-i-Saqil* in 1844. These works focused on religious and cultural subjects. In 1852, he published the two works *Namiqa dar bayan masala tasawwur-i-Shaikh* and *Silsilat ul-Mulk*. He released the second edition of *A'thar-as-sanadid* in 1854. He also penned a commentary on the Bible — the first by a Muslim — in which he argued that Islam was the closest religion to Christianity, with a common lineage from Abrahamic religions.

Acquainted with high-ranking British officials, Sir Syed obtained close knowledge about British colonial politics during his service at the courts. At the outbreak of the Indian rebellion, on May 10, 1857, Sir Syed was serving as the chief assessment officer at the court in Bijnor. Northern India became the scene of the most intense fighting. The conflict had left large numbers of civilians dead. Erstwhile centres of Muslim power such as Delhi, Agra, Lucknow and Kanpur were severely affected. Sir Syed was personally affected by the violence and the ending of the Mughal dynasty amongst many other long-standing kingdoms. Sir Syed and many other Muslims took this as a defeat of Muslim society. He lost several close relatives who died in the violence. Although he succeeded in rescuing his mother from the turmoil, she died in Meerut, owing to the privations she had experienced.

In 1858, he was appointed to a high-ranking post at the court in Muradabad, where he began working on his most famous literary work. Publishing the booklet *Asbab-e-Bhaghawath-e-Hind* in 1859, Sir Syed studied the causes of the revolt. In this, his most famous work, he rejected the common notion that the conspiracy was planned by Muslim élites, who were insecure at the diminishing influence of Muslim monarchs. Sir Syed blamed the British East India Company for its aggressive expansion as well as the ignorance of British politicians regarding Indian culture. However, he gained respect for British power, which he felt would dominate India for a long period of time. Seeking to rehabilitate Muslim political influence, Sir Syed advised the British to appoint Muslims to assist in administration. His other writings such as *Loyal Muhammadans of India*, *Tabyin-ul-Kalam* and *A Series of Essays on the Life of Muhammad (S.A.W) and Subjects Subsidiary Therein* helped to create cordial relations between the British authorities and the Muslim community. Tafhimur rahman has further edited

Muslim reformer

Through the 1850s, Syed Ahmed Khan began developing a strong passion for education. While pursuing studies of different subjects including European [jurisprudence], Sir Syed began to realise the advantages of Western-style education, which was being offered at newly-established colleges across India. Despite being a devout Muslim, Sir Syed criticised the influence of traditional dogma and religious orthodoxy, which had made most Indian Muslims suspicious of British influences. Sir Syed began feeling increasingly concerned for the future of Muslim communities. A scion of Mughal nobility, Sir Syed had been reared in the finest traditions of Muslim élite culture and was aware of the steady decline of Muslim political power across India. The animosity between the British and Muslims before and after the rebellion (Independence War) of 1857 threatened to marginalise Muslim communities across India for many generations. Sir Syed intensified his work to promote co-operation with British authorities, promoting loyalty to the Empire amongst Indian Muslims. Committed to working for the upliftment of Muslims, Sir Syed founded a modern madrassa in Muradabad in 1859; this was one of the first religious schools to impart scientific education. Sir Syed also worked on social causes, helping to organise relief for the famine-struck people of the North-West Frontier Province in 1860. He established another modern school in Ghazipur in 1863.

Upon his transfer to Aligarh in 1864, Sir Syed began working wholeheartedly as an educator. He founded the Scientific Society of Aligarh, the first scientific association of its kind in India. Modelling it after the Royal Society and the Royal Asiatic Society, Sir Syed assembled Muslim scholars from different parts of the country. The Society held annual conferences, disbursed funds for educational causes and regularly published a journal on scientific subjects in English and Urdu. Sir Syed felt that the socio-economic future of Muslims was threatened by their orthodox aversions to modern science and technology. He published many writings promoting liberal, rational interpretations of In face of pressure from religious Muslims, Sir Syed avoided discussing religious subjects in his writings, focusing instead on promoting education.

On the pre-colonial system he said "The rule of the former emperors and rajas was neither in accordance with the Hindu nor the Mohammadan religion. It was based on nothing but tyranny and oppression; the law of might was that of right; the voice of the people was not listened to" (Bipan Chandra: India's struggle for independence)

Advocacy of Urdu

The onset of the Hindi-Urdu controversy of 1867 saw the emergence of Sir Syed as a political leader of the Muslim community. He became a leading Muslim voice opposing the adoption of Hindi as a second official language of the United Provinces (now Uttar Pradesh). Sir Syed perceived Urdu as the *lingua franca* of Muslims. Having been developed by Muslim rulers of India, Urdu was used as a secondary language to Persian, the official language of the Mughal court. Since the decline of the Mughal dynasty, Sir Syed promoted the use of Urdu through his own writings. Under Sir Syed, the Scientific

Society translated Western works only into Urdu. The schools established by Sir Syed imparted education in the Urdu medium. The demand for Hindi, led largely by Hindus, was to Sir Syed an erosion of the centuries-old Muslim cultural domination of India. Testifying before the British-appointed education commission, Sir Syed controversially exclaimed that "Urdu was the language of gentry and Hindi that of the vulgar." His remarks provoked a hostile response from Hindu leaders, who unified across the nation to demand the recognition of Hindi.

The success of the Hindi movement led Sir Syed to further advocate Urdu as the symbol of Muslim heritage and as the language of all Indian Muslims. His educational and political work grew increasingly centred around and exclusively for Muslim interests. He also sought to persuade the British to give Urdu extensive official use and patronage. His colleagues and protégés such as Mohsin-ul-Mulk and Maulvi Abdul Haq developed organisations such as the Urdu Defence Association and the Anjuman Taraqqi-i-Urdu, committed to the perpetuation of Urdu. Sir Syed's protégé Shibli Nomani led efforts that resulted in the adoption of Urdu as the official language of the Hyderabad State and as the medium of instruction in the Osmania University. To Muslims in northern and western India, Urdu had become an integral part of political and cultural identity. However, the division over the use of Hindi or Urdu further provoked communal conflict between Muslims and Hindus in India.

On April 1, 1869 he went, along with his son Syed Mahmood, to England, where he was awarded the Order of the Star of India from the British government on August 6. Travelling across England, he visited its colleges and was inspired by the culture of learning established after the Renaissance. Sir Syed returned to India in the following year determined to build a "Muslim Cambridge." Upon his return, he organised the "Committee for the Better Diffusion and Advancement of Learning among Muhammadans" (Muslims) on December 26, 1870. Sir Syed described his vision of the institution he proposed to establish in an article written sometime in 1872 and re-printed in the *Aligarh Institute Gazette* of April 5, 1911:

I may appear to be dreaming and talking like Shaikh Chilii, but we aim to turn this MAO College into a University similar to that of Oxford or Cambridge. Like the churches of Oxford and Cambridge, there will be mosques attached to each College... The College will have a dispensary with a Doctor and a compounder, besides a Unani

Hakim. It will be mandatory on boys in residence to join the congregational prayers (namaz) at all the five times. Students of other religions will be exempted from this religious observance. Muslim students will have a uniform consisting of a black alpaca, half-sleeved *chugha* and a red *Fez* cap... Bad and abusive words which boys generally pick up and get used to, will be strictly prohibited. Even such a word as a "liar" will be treated as an abuse to be prohibited. They will have food either on tables of European style or on chaukis in the manner of the Arabs... Smoking of cigarette or *huqqa* and the chewing of betels shall be strictly prohibited. No corporal punishment or any such punishment as is likely to injure a student's self-respect will be permissible... It will be strictly enforced that Shia and Sunni boys shall not discuss their religious differences in the College or in the boarding house. At present it is like a day dream. I pray to God that this dream may come true."

By 1873, the committee under Sir Syed issued proposals for the construction of a college in Aligarh. He began publishing the journal *Tahzib al-Akhlaq* (*Social Reformer*) to spread awareness and knowledge on modern subjects and promote reforms in Muslim society. Sir Syed worked to promote reinterpretation of Muslim ideology in order to reconcile tradition with Western education. He argued in several books on Islam that the Qur'an rested on an appreciation of reason and natural law, making scientific inquiry important to being a good Muslim. Sir Syed established a modern school in Aligarh and, obtaining support from wealthy Muslims and the British, laid the foundation stone of the Muhammadan Anglo-Oriental College on May 24, 1875. He retired from his career as a jurist the following year, concentrating entirely on developing the college and on religious reform. Sir Syed's pioneering work received support from the British. Although intensely criticised by orthodox religious leaders hostile to modern influences, Sir Syed's new institution attracted a large student body, mainly drawn from the Muslim gentry and middle classes. The curriculum at the college involved scientific and Western subjects, as well as Oriental subjects and religious education. The first chancellor was Sultan Shah Jahan Begum, a prominent Muslim noblewoman, and Sir Syed invited an Englishman, Theodore Beck, to serve as the first college principal. The college was originally affiliated with Calcutta University but was transferred to the Allahabad University in 1885. Near the turn of the

20th century, it began publishing its own magazine and established a law school. In 1920, the college was transformed into a university.

Political career

In 1878, Sir Syed was nominated to the Viceroy's Legislative Council. He testified before the education commission to promote the establishment of more colleges and schools across India. In the same year, Sir Syed founded the Muhammadan Association to promote political co-operation amongst Indian Muslims from different parts of the country. In 1886, he organised the All India Muhammadan Educational Conference in Aligarh, which promoted his vision of modern education and political unity for Muslims. His works made him the most prominent Muslim politician in 19th century India, often influencing the attitude of Muslims on various national issues. He supported the efforts of Indian political leaders Surendranath Banerjea and Dadabhai Naoroji to obtain representation for Indians in the government and civil services. In 1883, he founded the Muhammadan Civil Service Fund Association to encourage and support the entry of Muslim graduates into the Indian Civil Service (ICS) ahmed was a good man.

While fearful of the loss of Muslim political power owing to the community's backwardness, Sir Syed was also averse to the prospect of democratic self-government, which would give control of government to the Hindu-majority population:

"At this time our nation is in a bad state in regards education and wealth, but God has given us the light of religion and the Quran is present for our guidance, which has ordained them and us to be friends. Now God has made them rulers over us. Therefore we should cultivate friendship with them, and should adopt that method by which their rule may remain permanent and firm in India, and may not pass into the hands of the Bengalis... If we join the political movement of the Bengalis our nation will reap a loss, for we do not want to become subjects of the Hindus instead of the subjects of the "people of the Book..."

Legacy

Sir Syed Ahmed Khan lived the last two decades of his life in Aligarh, regarded widely as the mentor of 19th- and 20th century Muslim intellectuals and politicians. He remained the most influential Muslim politician in India, with his opinions guiding the convictions of a large majority of Muslims. Battling illnesses and old age, Sir

Syed died on March 27, 1898. He was buried besides Sir Syed Masjid inside the campus of the Aligarh university. His funeral was attended by thousands of students, Muslim leaders and British officials. Sir Syed is widely commemorated across South Asia as a great Muslim reformer and visionary.

At the same time, Sir Syed sought to politically ally Muslims to the British government. An avowed loyalist of the British Empire, Sir Syed was nominated as a member of the Civil Service Commission in 1887 by Lord Dufferin. In 1888, he established the United Patriotic Association at Aligarh to promote political co-operation with the British and Muslim participation in the government. Syed Ahmed Khan was knighted by the British government in 1888 and in the following year he received an LL.D. *honoris causa* from the Edinburgh University.

The university he founded remains one of India's most prominent institutions. Prominent alumni of Aligarh include Muslim political leaders Maulana Mohammad Ali, Abdur Rab Nishtar, Maulana Shaukat Ali and Maulvi Abdul Haq, who is hailed in Pakistan as *Baba-e-Urdu* (*Father of Urdu*). The first two Prime Ministers of Pakistan, Liaquat Ali Khan and Khawaja Nazimuddin, as well as the late Indian President Dr. Zakir Hussain, are amongst Aligarh's most famous graduates. In India, Sir Syed is commemorated as a pioneer who worked for the socio-political upliftment of Indian Muslims, Sir Syed is also hailed as a founding father of Pakistan for his role in developing a Muslim political class independent of Hindu-majority organisations. The Sir Syed University of Engineering and Technology was established in honour of Sir Syed in Karachi and is a leading technical institution in Pakistan. Furthermore, Sir Syed Government Girls College in Karachi, Pakistan is also named in the honour of Sir Syed Ahmed Khan. Today he has family living in Denmark and UK.

Criticism

Supporters of Sir Syed contend that his political vision gave an independent political expression to the Muslim community, which aided its goal of securing political power in India. His philosophy guided the creation of the All India Muslim League in 1906, as a political party separate from the Congress. Sir Syed's ideas inspired both the liberal, pro-British politicians of the Muslim League and the religious ideologues of the Khilafat struggle. The Muslim League remained at odds with the Congress and continued to advocate the boycott of the Indian independence movement. In the 1940s, the student body of Aligarh committed itself to the establishment of Pakistan and contributed in large measure to the activities of the Muslim League. Sir Syed's patronage of Urdu led to its widespread use amongst Indian Muslim communities and following the Partition of India its adoption as the official language of Pakistan, even though Bengali and Punjabi were more prevalent at the time.

Reason and revelation

The Mu'tazilis had a nuanced theory regarding reason, Divine revelation, and the relationship between them. They celebrated power of reason and human intellectual power. To them, it is the human intellect that guides a human to know God, His attributes, and the very basics of morality. Once this foundational knowledge is attained and one ascertains the truth of Islam and the Divine origins of the Qur'an, the intellect then interacts with scripture such that both reason and revelation come together to be the main source of guidance and knowledge for Muslims. Harun Nasution in the Mu'tazila and Rational Philosophy, translated in Martin (1997), commented on Mu'tazili extensive use of rationality in the development of their religious views saying: "It is not surprising that opponents of the Mu'tazila often charge the Mu'tazila with the view that humanity does not need revelation, that everything can be known through reason, that there is a conflict between reason and revelation, that they cling to reason and put revelation aside, and even that the Mu'tazila do not believe in revelation. But is it true that the Mu'tazila are of the opinion that everything can be known through reason and therefore that revelation is unnecessary? The writings of the Mu`tazila give exactly the opposite portrait. In their opinion, human reason is not sufficiently powerful to know everything and for this reason humans need revelation in order to reach conclusions concerning what is good and what is bad for them.

The Mu'tazili position on the roles of reason and revelation is well captured by what Abu al-Hasan al-Ash'ari (d. 324 A.H./935 A.D.), the eponym of the Ash'ari school of theology, attributed to the Mu'tazili scholar Ibrahim an-Nazzam (d. 231 A.H./845 A.D.) (1969):

That is, there are three classes of acts. The first is what the intellect is competent on its own to discover its morality. For instance, the intellect, according to Mu'tazilis, can know, independently of revelation, that justice and telling the truth (*sidq*) are morally good. God is under an ethical obligation to order humanity to abide by these. The second class of deeds is what the intellect can discover their inherent evil and ugliness (*qubh*), such as injustice, mendacity, or, according to al-Nazzam as reported in the above quote, being in a state of ignorance of the Creator. God cannot but prohibit these. The third class comprises the acts that the human intellect is incapable of assigning moral values to them. These are only known through revelation and they become known to be morally good if God orders them, or morally wrong if God forbids them. In short, the human intellect is capable of knowing what is right and what is wrong in a very general sense. Revelation comes from God to detail what the intellect summarizes, and to elaborate on the broad essentials. Revelation and reason complement each other and cannot dispense with one another.

In the above formulation, a problem emerged, which is rendering something obligatory on the Divine being — something that seems to directly conflict with Divine omnipotence. The Mu'tazili argument is predicated on absolute Divine power and self-sufficiency, however. Replying to a hypothetical question as to why God does not do that which is ethically wrong (*la yaf alu al-qabih*), 'Abd al-Jabbar replied (as translated in Martin *et al.*, 1997): Because He knows the immorality of all unethical acts and that He is self-sufficient without them...For one of us who knows the immorality of injustice and lying, if he knows that he is self-sufficient without them and has no need of them, it would be impossible for him to choose them, insofar as he knows of their immorality and his sufficiency without them. Therefore, if God is sufficient without need of any unethical thing it necessarily follows that He would not choose the unethical based on His knowledge of its immorality. Thus every immoral thing that happens in the world must be a human act, for God transcends doing immoral acts. Indeed, God has distanced Himself from that with His saying: “But Allah wills no injustice to His servants” (Qur’an 40:31), and His saying: “Verily Allah will not deal unjustly with humankind in anything” (Qur’an 10:44).

The thrust of `Abd al-Jabbar's argument is that acting immorally or unwisely stems from need and deficiency. One acts in a repugnant way when one does not know the ugliness of one's deeds, i.e., because of lack of knowledge, or when one knows but one has some need, material, psychological, or otherwise. Since God is absolutely self-sufficient (a result from the cosmological "proof" of His existence), all-knowing, and all-powerful, He is categorically free from any type of need and, consequently, He never does anything that is ridiculous, unwise, ugly, or evil.

The conflict between Mu'tazilis and Ash'aris concerning this point was a matter of the focus of obsession. Mu'tazilis were obsessed with Divine justice, whereas the Ash'aris were obsessed with Divine omnipotence. Nevertheless, Divine self-restraint in Mu'tazili discourse is because of, not a negation of, Divine omnipotence.

Jamal-al-Din Afghani

Sayyid Muḫammad ibn Ṣafdar Husaynī (born 1838 - died March 9, 1897), mostly known as **Sayyid Jamāl-al-dīn al-Afghānī**, or **Sayyid Jamāl-al-dīn Asadābādī**, was a political activist and Islamic nationalist active in Qajarid Persia, Afghanistan, Egypt, and the Ottoman Empire during the 19th century. One of the founders of Islamic modernism, and an advocate of pan-Islamic unity, he has been described as "less interested in theology than he was in organizing a Muslim response to Western pressure."

Early life

Jamāl-al-dīn was born in the village of Asadābād, near Hamadān, Iran, into a family of local sayyeds. Although some older sources claim that Jamal al-Din was born in a district of Kunar Province in Afghanistan also called Asadabad, overwhelming documentation (especially a collection of papers left in Iran upon his expulsion in 1891) now proves he was born in 1838 in Iran. He spent his childhood there and was brought up as a Shia Muslim.

According to the best evidence, he was educated first at home, then taken by his father for further education to Qazvin, to Tehran, and finally, while he was still a youth, to the Shi'ite shrine cities in Iraq. It is thought that followers of Shia revivalist Shaikh Ahmad Ahsa'i had an influence on him. An ethnic Persian, Jamal-al-Din claimed to be an Afghan in order to present himself as a Sunni Muslim and to escape oppression by the Iranian ruler Nāṣer ud-Dīn Shāh.

Political activism

In 1857, Jamal al-Din spent a year in Delhi and after performing the pilgrimage of Hajj in Mecca, he returned to Afghanistan in 1858. He became a counsellor to the King Dost Mohammad Khan and later to Mohammad Azam. At that time he encouraged the king to turn to Russians and to oppose the British. However, he did not encourage

Mohammad Azam to any reformist ideologies that later were attributed to Jamal al-Din.

In 1859 a British spy reported that Jamal Al-Din was a possible Russian agent. The British representatives reported that he wore traditional cloths of Noghai Turks in Central Asia and spoke Persian, Arabic and Turkish fluently. Reports from the British Government in India and Afghani government said that he was a stranger in Afghanistan and spoke Persian with Iranian accent and followed European lifestyle more than that of Muslims, not observing Ramadan or other Muslim rites. In 1868, the throne of Kabul was occupied by Sher Ali Khan, and Jamal al-Din was forced to leave the country.

He travelled to Istanbul, passing through Cairo on his way there. He stayed in Cairo long enough to meet a young student who would become a devoted disciple of his, Muhammad 'Abduh.

In 1871, Jamal al-Din moved to Egypt and began preaching his ideas of political reform. His ideas were considered radical, and he was exiled in 1879. He then travelled to different European and non-European cities: Istanbul, London, Paris, Moscow, St. Petersburg and Munich.

In 1884, he began publishing an Arabic newspaper in Paris entitled al-Urwah al-Wuthqa ("The Indissoluble Link") with Muhammad Abduh. The newspaper called for a return to the original principles and ideals of Islam, and for greater unity among Islamic peoples. He argued that this would allow the Islamic community to regain its former strength against European powers.

Jamal al-Din was invited by Shah Nasser al-Din to come to Iran and advise on affairs of government, but fell from favour quite quickly and had to take sanctuary in a shrine near Tehran. After seven months of preaching to admirers from the shrine, he was arrested in 1891, transported to the border with Ottoman Mesopotamia, and evicted from Iran. Although Jamal al-Din quarrelled with most of his patrons, it is said he "reserved his strongest hatred for the Shah," whom he accused of weakening Islam by granting concessions to Europeans and squandering the money earned thereby. His agitation against the Shah is thought to have been one of the "fountain-heads" of the successful 1891 protest against the granting a tobacco monopoly to a British company, and the later 1905 Constitutional Revolution.

Political and religious views

Jamal al-Din's ideology has been described as a welding of "traditional" religious antipathy toward non-Muslims "to a modern critique of Western imperialism and an appeal for the unity of Islam", urging the adoption of Western sciences and institutions that might strengthen Islam.

Although called a liberal by the contemporary English admirer, Wilfrid Scawen Blunt, Jamal al-Din did not advocate constitutional government. In the volumes of the newspaper he published in Paris, "there is no word in the paper's theoretical articles favoring political democracy or parliamentarianism," according to his biographer. Jamal al-Din simply envisioned "the overthrow of individual rulers who were lax or subservient to foreigners, and their replacement by strong and patriotic men."

According to another source Jamal al-Din was greatly disappointed by the failure of the Indian Mutiny and came to three principal conclusions from it:

- that European imperialism, having conquered India, now threatened the Middle East
- that Asia, including the Middle East, could prevent the onslaught of Western powers only by immediately adopting the modern technology of the West
- and that Islam, despite its traditionalism, was an effective creed for mobilizing the public against the imperialists.

He believed that Islam and its revealed law were compatible with rationality and, thus, Muslims could become politically unified while still maintaining their faith based on a religious social morality. These beliefs had a profound effect on Muhammad Abduh, who went on to expand on the notion of using rationality in the human relations aspect of Islam (*mu'amalat*).

In 1881 he published a collection of polemics titled *Al-Radd 'ala al-Dahriyyi* (Refutation of the Materialists), agitating for pan-Islamic unity against Western Imperialism. It included one of the earliest pieces of Islamic thought arguing against Darwin's then-recent On the Origin of Species; however, his arguments incorrectly caricatured evolution, provoking criticism that he had not read Darwin's writings. In his later work *Khatirat Jamal al-Din al-Afghani* (The Ideas of al-Afghani), he accepted the validity of evolution, asserting that the Islamic world had already known and used it. Although he accepted abiogenesis and the evolution of animals, he rejected the contemporary scientific fact that the human species is the product of evolution, arguing that humans have souls.

Among the reasons why Jamal al-Din is thought to have had a less than deep religious faith was his lack of interest in finding theologically common ground between Shia and Sunni (despite the fact that he was very interested in political unity between the two groups), and his failure to marry. He is said to have "picked up female companionship when he wanted it without any show of religious scruples.", probably practising the temporary marriage (nikah al-mut'a) that only Shia communities recognize as licit (halal).

Death and legacy

Jamal al-Din died on March 9, 1897 in Istanbul and was buried there. In late 1944, due to the request of Afghan government, his remains were taken to Afghanistan and laid in Kabul inside the Kabul University, a mausoleum was erected for him.

Philosophy and science

Al-Afghani's philosophical contributions are to be found in his book ar-Radd 'alal-dahriyyin (Refutation of the Materialists). Citing philosophers such as Democritus and Darwin, he criticized the naturalist and materialist philosophers for their denial, either directly or indirectly, of the existence of God. He then went on to elaborate at great length on religion's contribution to civilization and progress. According to al-Afghani, religion has taught humanity three fundamental beliefs: its angelical or spiritual nature, the belief of every religious community in its superiority over other groups, and the assertion that our existence in this world is but a prelude to a higher life in a world entirely free from sorrow and suffering. Our angelic nature urges us to rise above our bestial proclivities and live in peace with our fellow human beings. The feeling of competitive superiority on the part of the various religious groups generates competitiveness, whereby the various communities will strive to improve their lot and persist in their quest for knowledge and progress. Finally, the third truth provides an incentive to be constantly aware of the higher and eternal world that awaits us. This in turn will motivate human beings to refrain from the evil and malice to which they may be tempted, and live a life of love, peace and justice.

Al-Afghani mentions that religion implants in its believers the three traits of honesty, modesty and truthfulness. He further maintains that the greatness of the major nations of the world has always been entailed by their cultivation of these traits. Through these virtues the Greeks were able to confront and destroy the Persian empire. However, when the Greeks adopted the materialism and hedonism of Epicurus, the result was decay and subjection by the Romans. Likewise the ancient Persians, a very noble people, began with the rise of Mazdaism the same downward journey as the Greeks, which resulted in their moral erosion and subjection by the Arabs. Similarly, the Muslim empire, which rose on the same solid moral and religious foundation as did both the Greeks and Persians, became so weakened that a small band of Franks (that is, the crusaders), was able to score significant victories against them. Subsequently, the hordes of Genghis Khan were able to trample the whole land of Islam, sack its cities and massacre its people.

Al-Afghani bases his philosophy on a theory of history in which religion is portrayed as a catalytic force in the progress of humanity. Interestingly, he stresses that religious beliefs must be founded upon sound demonstration and valid proof without any supernatural aspect. This rationalism manifests an important element of modernity in al-Afghani's thinking. However, such modernity does not diminish his strong belief in religion as an integral component and fundamental force behind humanity's quest for morality, truthfulness and integrity.

Al-Afghani's philosophical views revealed a great deal of faith in the human mind and its capacity for innovations based on knowledge rather than ignorance. He expressed great faith in humanity as being one of the greatest miracles of the universe, and believed that there are no areas which can remain forever closed to the human mind. Surprisingly, he predicted that people would reach the moon as a step in a series of strides by mankind, as he believed that nature and the universe were created so that we could continue the challenge of unravelling their secrets.

In his criticism of Darwin's theory of evolution (see Evolution, theory of), al-Afghani presents a philosophical theory about nature in response to Darwin's theory. He believes in the nature of what he termed 'natural selection', whereby survival in nature will be for the strongest and the fittest. Thus if a number of plants are planted in a single space of earth which does not have food for all these plants, it will be noticed that the plants will compete among themselves for food. In due course, some of the plants will become more developed than the others, which will wither. He applies the same theory to the world of animals, including human beings, where the influence of power is more noticeable than elsewhere. He even goes further than Darwin by applying the theory to the area of ideas, maintaining that ideas are born out of other ideas and may be greater than those ideas; this explains why posterity may sometimes excel and be superior to its ancestry. Al-Afghani believes that these developments are due to the impact of nature's aspects and not necessarily the result of human effort. His criticism of Darwin's theory lessened gradually as he began to express views similar to those of Darwin. He cites earlier Muslim scholars such as Ibn Bashroun who had talked about the evolution from dust of plants and animals. Al-Afghani, however, continued to maintain strong disagreement with Darwin on one fundamental issue, that of the creation of life; this al-Afghani unequivocally ascribes to God.

Sir Allama Muhammad Iqbal

– an Ideologist, a Poet-Philosopher and a Spiritualist

Birth

Allama Iqbal was born in famous city of Sialkot in the Punjab province of Pakistan on November 9, 1877. His ancestors were Kashmiris. They had embraced Islam two hundred years earlier. Iqbal's father was a devout Muslim with Sufistic bent of mind.

Primary Education

He received his early education in Sialkot. After passing the entrance examination, he joined Intermediary [Murray] College. Maulana Mir Hassan, a great oriental scholar, had a special aptitude for imparting his own literary taste and to his students. Under his influence, Iqbal was drawn towards Islamic studies, which he regarded to be an outstanding favor that he could not forget it all his life.

Higher Education

Passing on to the Government College of Lahore, Iqbal did his graduation with English Literature, Philosophy and Arabic as his subjects. At the college he met Prof. Arnold and Sir Abdul Qadir. Iqbal's poem, Chand (moon) and other early poems appeared in the journal (which belonged to Sir Abdul Qadir) in 1901 and were acclaimed by critics as cutting a new path in Urdu poetry.

It did not take him long to win recognition as a rising star on the firmament of Urdu literature. In the mean time he had done his MA in

Philosophy and was appointed as a Lecturer in History, Philosophy and Political science at Oriental College, Lahore. He then moved to Government College to teach Philosophy and English Literature. Wherever Iqbal worked or thought his versatility and scholarship made a deep impression on those around him.

In Europe

Iqbal proceeded to Europe for higher studies in 1905 and stayed there for three years. He took the Honors Degree in Philosophy and taught Arabic at the Cambridge University in the absence of Prof. Arnold. From England, he went to Germany to do his doctorate in Philosophy from Munich and then returned to London to qualify for the bar. He also served as a teacher in the London school of Commerce and passed the Honors Examination in Economics and Political Science. During his stay in Europe Iqbal not only read voraciously but also wrote and lectured on Islamic subjects which added to his popularity and fame in literary circles.

Back in India

Iqbal returned to India in 1908. The poet had won all these academic laurels by the time he was 32 or 33. He practiced as a lawyer from 1908 to 1934, when ill health compelled him to give up his practice. In fact, his heart was not in it and he devoted more time to philosophy and literature than to legal profession.

He attended the meetings of Anjuman Himayat-I-Islam regularly at Lahore. The epoch making poems, Shikwa and Jawab-e-Shikwa, which he read out in the annual convention of it one year after another, sparkled with the glow of his genius and made him immensely popular. They became the national songs of Millet.

Iqbal's other poems Tarana-e-Hind (The Indian anthem) and Tarana-e-Milli (the Muslim Anthem) also became very popular among masses and used to be sung as symbols of National or Muslim identity at public meetings.

The spirit of Change

The Balkan wars and the Battle of Tripoli, in 1910, shook Iqbal powerfully and inflicted a deep wound upon his heart. In his mood of anger and frustration, he wrote a number of stirring poems, which together with portraying the anguish of Muslims were severely critical of the West.

The spirit of change is evident in poems like Bilad-e-Islamia (the lands of Islam), Wataniat (Nationalism), Muslim, Fatima Bint Abdullah (who was killed in the siege of Cyrainca, Siddiq, Bilal, Tahzib-e-Hazir (Modern civilization) and Huzoor-e-Risalat Maab Mein (in the presence of Sacred Prophet).

In these poems, Iqbal deplores the attitude of Muslim leaders who lay a claim to Islamic leadership and yet are devoid of a genuine spiritual attachment to the blessed Prophet.

The turning point in Iqbal's Life

Iqbal was shaken by the tragic events of World War-I and the disaster the Muslims had to face. The genius had passed through the formative period. He had attained maturity as a poet, thinker, seer and crusader who could read the signs of tomorrow in the happenings of today, make predictions, present hard facts and unravel abstruse truths through the medium of poetry and ignite the flame of faith, Selfhood and courage by his own intensity of feeling and force of expression. Khizr-e-Raah (The Guide) occupies the place of pride among the poems he wrote during this period. Bang-e-Dara (The caravan bell) published in 1929 has held a place of honor in Urdu poetry and world poetry.

Iqbal preferred Persian for poetic expression because its circle was wider than that of Urdu in Muslim India. His Persian works, Asrar-e-khudi (Secrets of the self), Rumuz-e-Bekhudi (Mysteries of Selflessness), Payam-e-Mashriq (Message of the East), Javed Nama (The Song of Eternity) belong to the same period of his life. And so is Reconstruction of Religious Thoughts in Islam, which was extensively appreciated and translated into many languages. Academies were set up in Italy and Germany for the study of Iqbal's poetry and philosophy.

Politics

In 1927 the poet was elected to the Punjab Legislative assembly. In 1930, he was elected to preside over at the annual session of Muslim League. In his presidential address at Allahabad, Iqbal for the first time introduced the idea of Pakistan. In 1930-31, he attended the Round Table conference, which met in London to frame a constitution for India.

In Spain

While in England, Iqbal accepted the hospitality of Spain. He also went to Cordoba and had the distinction of being the first Muslim to offer prayers at its historical mosque after the exile of Moors. Memories of the past glory of Arabs and their 800-year rule over Spain were revived in his mind and his emotions were aroused by what he saw.

Meeting with Mussolini

In Italy Iqbal was received by Mussolini who had read some of his works and was aquatinted with his philosophy. They had long meetings and talked freely to each other.

The Universities of Cambridge, Rome and Madrid and the Roman Royal society organized meetings in his honor. On his way back he also went to Jerusalem to attend the International Conference of Motamar-i-Isalami.

In Afghanistan

At the invitation of King Nadir Shah, Iqbal visited Afghanistan in 1932. The king received the poet with great honor and met hi privately, as well during which he laid bare his heart. The two talked and wept.

Iqbal's Death

The last phase of Iqbal's life was embittered with constant illness. But as regards his creative activities this product was most productive. He kept in touch with every question of the day and continued composing beautiful verses.

A few minutes before his death he recited these touching lines:

The departed melody may return or not!
The zephyr from Hijaz may blow again or not!
The days of this Faqir has come to an end,
Another seer may come or not!

Although Iqbal's was long and protracted the end was sudden and very peaceful. He breathed his last in the early hours of April 21, 1938, in the arms of his old and devoted servant, leaving behind a host of mourners all over the Islamic world.

There was a faint smile playing on his lips, which irresistibly reminded one of the last criterions, which he laid down for a truthful Muslim.

I tell you the sign of a Mumin-When death comes there is smile on his lips.

Iqbal's Concept of intellect and intuition

The significance of the Self in an individual is that it is the source through which we can bring ourselves closest to the Ultimate. Let us, therefore, study the nature and immense power that lies in the human self. Iqbal has gone so deep into the ocean of the self that it has become difficult for a common person to dive with him to that depth.

This is why he had to face severe criticism during his lifetime particularly from religious people. In fact he possessed a very high aesthetic sense, on account of which he adopted a highly literary and poetic method to explain his creative ideas with respect to developing the rich faculties of the human mind through the self. Since the language used by him contains very rich poetic imagination, it creates some difficulty for the reader to understand him, especially when it comes to the expression of his intuitive ideas.

Iqbal's famous book on Khudi in Persian language is *"Asrar-i Khudi"*. His learned teacher Professor R.A. Nicholson of Cambridge translated the book during Iqbal's lifetime and named it as *"Secrets of the Self"*. While translating the book Professor Nicholson wrote a letter to Iqbal in search of certain answers. The reply from Iqbal received by Professor Nicholson was so interesting that he published the whole of it in the introductions of the *Secrets of the Self,* which was published at London in 1920. The introduction to this book alone covers twenty-five pages. Since we are trying to understand the nature of human Self, a few words from the the translater about Iqbal's idea are quoted hereunder:

"Everyone, I suppose, will acknowledge that the substance of the 'Asrar-i-Khudi` is striking enough to command attention. In the poem, naturally, this philosophy (i.e.Self) presents itself under a different aspect. ...., its logical brilliancy dissolves in the glow of feeling and imagination, and it wins the heart before taking possession of the mind."

A prominent modern writer S.S. Hawi says about Søren Kierkegaard, the great Danish philosopher, that 'Kierkegaard recognised the limits of science and reason in understanding the self and the apprehension of religious faith.' For Kierkegaard and Iqbal he asserts that 'their humanistic psychology is a victory over the brute facts of science and behaviourism'. A passage from the said article of Hawi, quoted below, will help us to understand the dynamic power of the self which Iqbal advocates in his various verses that will come under review later in this article. He wrties:

"Along with the dynamic concept of the self, if we explore further horizons in Kierkegaard's writings, the self emerges as a vital entity in the individual, an entity which is energetic and productive. Therefore, at the heart of kierkegaard's conception of the self is a definite element of vitalism, Such a vitalism renders the self an internal dynamic activity with intensity of volition, feeling and thought."

The above passage highlights the dynamic power of thought and feeling of the self emerging as vital entity. Iqbal has similar feelings about the dynamic power of the self,but with it he includes Love as an essential ingredient for development of the self. According to Iqbal man is the care-taker of all possibilities of life; (in a verse he says: '*Tiree fitrat ameen hai mumkinat-i zindgani ki,*' (Your nature is care-taker of the possibilities of life). In fact the human being is the master of both the seen and the unseen as well as capable of exploring what is still not known to the temporal eye. It is one's selfwhich is capable of seeing and doing what apparently looks a miracle. The selfin an individual is speculative and also possesses a sharp insight that sees the whole. It sees not merely the observable part of an object but the whole of it. According to Kierkegaard, if a person possessing such an insight stands on a high point and gazes out over a flat region he will see roads running parallel to each other with fields in between. But a person lacking this insight will either see only the roads and not the fields or just see fields and not the roads.

There are signs of God's existence everywhere in the universe even in man himself. God says to us: "*ON EARTH AND IN YOURSELVES, THERE ARE SIGNS FOR FIRM BELIEVERS. CAN YOU NOT SEE?*" Your realexistence is your own self. If you want to understand God you have to understand your self first. To understand and then awaken your *self* you have to pass through strenuous stages; and the most difficult task for you is to fight against yourself. Although it looks odd to fight against one's own self, this fight is actually self control, for which Iqbal says: 'Self control in individuals builds families; in countries, it builds empires.' The self is not a ghost in you but it is you in real, it is your very existence, of which you are unaware. Your awareness about yourself is the discovery of selfin you, and for that purpose you have to undergo a long fight against external forces. These external forces determine your actions as long as you are unaware of the power of your self.Once you are free of the grip of external forces you are the master of your destiny. There are different methods of achieving this including meditations and prayers. However faith and love play a major role in this direction. On this way Kierkegaard says that 'the first part is ethical and spiritual growth, after that the growth of love.' Defining the process in respect of 'upbuilding belief which builds up love in the believer;' he writes:

'Spiritually understood, what are the ground and foundation of the life of the spirit, which are to bear the building? In very fact it is love; love is the origin of everything, and spiritually understood love is the deepest ground of the life of spirit. Spiritually understood, thefoundation is laid in every person in whom there is love. And the edifice which spiritually understood, is to be constructed, is again love.' This means that love is the foundation material of every thing including self-knowledge. Iqbal says,

"Love is the foundation of life, Love is the flashing sword of death.
The hardest rocks are shivered by love's glance."

This is English ranslation from Iqbal's Persian poem *Asrar-i Khudi* by Professor Nicholson.

Transparency or purity of heart is one of the subjects widely dealt with by Iqbal. The place of God, as regarded by Iqbal, is the human heart. It is love that purifies the heart, cleans it up, clears it from wordily rubish, and makes that heart a worthy place for God. The term 'heart' as far as it is used by Iqbal, according to M. Suheyl Umar (Director Iqbal Academy Pakistan), 'ranges from a seat of emotions and feelings to the centre of human interiority, the deepest seat of consciousness and also secret of God.' Therefore its purification is the foremost step towards self-awareness. Trying to know the selfwith impure heart, says Kierkegaard, is 'self deceit,' which he considers a tragedy. Kierkegaard connects Self, edification, spirit, upbuilding, belief, transparency and purity of heart with love. Iqbal carries the love further to the highest point and connects it with God. In one of his verses he says that the 'beginning of the journey to the self is love and the end is Beauty'.

The way of approaching the self is communication with one's ownself. In order to understand the real self the individual must question himself and the responses he gets will vary from time to time and state to state of the individual. A person is the best judge of himself, and by questioning himself he knows his weaknesses and his sins. This is part of the process of cleaning up the heart, which involves a hard struggle against opposing external forces, which drag the individual towards the wrong path. In this way one is able to keep himself within the norms of morality and religious limits.

'The process of edification is a process of constant deepening.' It can also be described as a process of increasing self-transparency, of making oneself increasingly transparent to oneself. In a beautiful image, Søren Kierkegaardwrites: "Purity of heart, it is a figure of speech that compares the heart to the sea, and why just to this? Simply for the reason that the depth of the sea determines its purity, and its purity determines its transparency.... As the sea mirrors the elevation of heaven in its pure depths, so may the heart when it is calm and deeply transparent mirrors the divine elevation of the Good in its pure depths."

Benjamin Nelson comments: 'Freud longed to add a grain to man's self-knowledge. Toward this end he struggled to plumb the depths of the unconscious and scale the heights of creativity. Midway on his journey he stumbled upon a clue: the road to the heights was by way of the depths.' Another philosopher comments presenting the same idea in these words: "For thought rises to the heights, when it descends into itself". His 'itself' is Iqbal's Self. Kierkegaard believed that 'the dynamic character of existence is manifested paradigmatically neither in society nor in the "crowd" but in the inner individual (D*en Enkelte*) who strives to exist as an authentic person. In the subjective intensification of existence, truth comes to be in the life of an individual.' Iqbal says *Khudi men doobja ghafil ye sirr-i zindgani hay* (Dive into your own self, it is the very secret of life).

It is love that deepens the transparency in an individual and with the passage of time his or her heart becomes more and more transparent; the person, in this process, veers nearer and nearer to his/her origin; and a time comes when you see God in your own self. And then, as Kierkegaard once said, the person sees no more, he also said that 'the process of deepening transparency is a process of increasing silence'. Historically speaking there have been persons, the men of God, the loving and pious intellectuals, who stand witness to it. A famous poet-saint of Indo-Pakistan sub-continent, named Shah Bheek, in his two verses said: "The one who talks about (Truth) he knows not, but one who knows he speaks not." Another world-known poet-philosopher Rumi (Jalaluddin Rumi of Persia) said that he delivered long lectures on Ultimate Truth to his pupils but when Reality revealed to him he laughed at himself (on what he was preaching).

As for the journey to selfhood, we have seen earlier that according to Iqbal its 'beginning is love and the end is Beauty.' The destination as regards Iqbal is Beauty (i.e. God). Kierkegaard also says the same but in different words; he says that 'there is a limit to the process of deepening transparency. The limit is reached when a man, to speak figuratively, achieves a conception of himself – his real self – that is so transparent he sees clear through it, it vanishes as an object and obstacle to his vision, and he sees only the absolute Truth. He sees God.' This becomes possible when man's right to choose is applied correctly remaining within ethico-religious limits. Thus the edification of belief paves the way for a transformation of the heart. The transparency of the heart is continued till the heart mirrors the self that leads the person to see God; as '*the self has its origin in God.*' Iqbal adds further to this idea by saying, 'The eternal secret of the ego (self) is that the moment he reaches this final revelation he recognises it as the ultimate root of his being without the slightest hesitation. Yet in the experience itself there is no mystery. Nor there is anything emotional in it.'

To Iqbal life is a constant flowing river, it has no beginning and it has no end, its beginning is in eternity and the end also lies in eternity, the rest is not in its nature. Iqbal says that rest means death and death is nowhere in the life of theself. Iqbal says that soul is in constant motion, and that is the fate of the soul. Hegel believed the same; in his "Philosophy of Spirit" he says that spirit is not something motionless but it is 'absolute unrest.' Iqbal says it is hope or longing of hope that keeps man alive. Hopelessness is the result of spiritlessness; but 'spiritlessness is not as being without spirit, it is stagnation of the spirit in a man,' as maintained by Kierkegaard. It is this hope, which Iqbal narrates in his following couplet of verses:

Na kaheen jahan men amaan mili, jo amaan mili to kahaan mili,
Meray jurm-i khana kharab ko teray afvi banda nawaz men.

(My sins did not find refuge in the whole world, the only place where I found shelter - O my Lord! - was Thy forgiveness).

According to Kierkegaard 'the greater the conception of God, the moreself.' He says that 'the selfis created and sustained by God,' and asserts that 'the more conception of God, the more self; and the more self, the more conception of God.' He says: 'God who holds every thing together in His eternal wisdom and who assigned man to be lord of creation by his becoming God's servant and explained Himself to him by making him His co-worker, and through every explanation that He gives a person, He strengthens and confirms him in the inner being.'

According to Hegel the 'selfis a unified plurality and a pluralised unity in which universality and particularity are reconciled in concrete individuality. The self can be for itself only insofar as it is for others.' Iqbal also has the same view. His idea of collective self and individual self, or universal self and individual self, highlights the importance of his understanding of the full scope of the *self.* Individual self, Iqbal says, 'consists of the feelings of personal life, and is as such, a part of the system of thought. Every pulse of thought, present or perishing, is an indivisible unity, which knows and recollects. … Inner experience is the ego at work. We appropriate the ego itself in the act of perceiving, judging, and willing.' A fully developed ego at its height, says Iqbal, is able to retain self-possession, even in the case of a direct contact with the All-embracing Ego (God). Man without losing his identity, remains a part of the Organic Whole. The ego of man i.e. his selfis deeply related to Ultimate Ego or All-embracing Ego, which is the source that 'awakens in man the higher consciousness of his manifold relations with God and the universe. The selfis a synthesis of ideality and reality, infinitude and finititude, possibility and necessity, eternity and time, universality and individuality.' The individual selfderives attributes from the All-embracing Ego.

Dr. Jamila Khatoon says that these 'Divine attributes do not savour of limitations and finititude. Iqbal depicts God as the Dynamic Will, as Thought, Light, Love and Beauty. God is not identified with any one element but all the above-mentioned elements are comprehended in His Essence. Further, He is attributed with Creativeness, Omniscience, Omnipotence, Eternity, Freedom, Wisdom and Goodness. But these attributes and aspects do not imply limitations or restrictions, differentiations, distinctions or duality in the Divine Essence. God is one Organic Whole in which all the above mentioned attributes are comprehended.'

The role of the selfin this world is constructive and fight against destructive forces, In order to perform its role in entirety the selfmust be a part of the society of mankind. Being individual and remaining individual it must nevertheless also be universal as a part of the Whole. 'The deepest reason for this is to be discovered in the essential characteristic of human existence, that man is an individual and as such is at once himself and the whole race, in such a way that the whole race has part in the individual, and the individual has part in the whole race.' We learn from history that sometimes a whole nation is faced with the misery of occupation by a foreign nation. According to Hegel such a misfortune as a result of the defeat or fall of a nation, is always due to fragmentation of the individual, and fragmentation of the individual is the result of spiritlessness within him. The Spiritlessness, as already explained earlier, is not being without spirit but it is the stagnation of spirit. The spirit is 'pure self-recognition in absolute otherness - it is that which relates itself to itself and is determinate, it is other-being and being-for-self, and in this determinateness or in its self-externalisation, abides within itself.' Iqbal, Hegel and Kierkegard, all the three of them, pointed out the damaging fragmentation of the individual of their respective countries. For Denmark Kierkegaard remarked that his country was stuck on the mud bank of reason. In fact it was not only his country but also his remarks applied to many other nations during 19th. and 20th. centuries. This is the reason that the philosophy of the selfwith all the three revolves around ethico-religious thought as a centre. By applying this method Hegel and Iqbal achieved what they desired, and to a great extent they succeeded in integrating the fragmented individual and managed to build a united society. But Kierkegaard was not fortunate enough to see a change in his nation during his lifetime. It is my hope that we eventually understand what he meant by saying: 'My whole life is an epigram to make men aware.'

We, human beings on the earth, consist of a small part of universe; the individual is just a tiny atom in it, but in relation to the society of mankind the significance of the individual increases. However, it appears only when the ego (self) is developed in a man and makes him an active organ of the body of mankind. That he is able to play his constructive role in society. The development of such an ego in the individual ultimately culminates in the development of a collective ego in a group of people, which strengthens moral values in them and makes the nation strong in every respect. By developing the collective selfor ego the differences between indual selves are eliminated, and among such a society the desire of an individual does not clash with the collective desire of the society; the 'self' and 'other' become as collective *self* in the individuals. This is the higher stage of the voyage to selfhood which started from individual's efforts to awaken in him the consciousness of self-understanding after overcoming his own weaknesses and short-sightedness and then developing his selfby cleaning his heart from the dust of egotism in order to make it transparent. Thus when the heart is transparent man is able to discover the right path and then continue his journey onward with God given power, wisdom and courage to fulfil his duty and work as a representative of God on this earth. To be more clear at this stage we quote hereunder an extract from "*Wafaring*", which is part of the book *"Journeys to Selfhood"*:. It says: 'As soon as a person accepts responsibility for himself as a free agent, other dimensions of selfhood come into sharp focus. Most importantly, the subject clearly distinguishes what it is from what it ought to be by differentiating its givenness and its possibility, its reality and its ideality. The self that the ethicist wills to become is not an abstract self which passes everywhere and hence is nowhere, but (is) a concrete self which stands living in reciprocal relation with these specific surroundings, these conditions of life, this natural order. This self which is the goal (*Formaalet*)is not merely a personal self, but a social, a civic self. He has, then, himself as a task for an activity in which, as this definite personality, he grasps the relations of life.(267;235).'

Iqbal says; "The final act is not intellectual act, but a vital act which deepens the whole being of the ego, and sharpens his will with the creative assurance that the world is not something to be seen or known through concepts, but something to be made and remade by continuous action. It is a moment of supreme bliss and also a moment for the greatest trial for the ego. Iqbal in his following verses explains the way of such trial (self examination). This is translation of his Persian verses done by Iqbal himself:

"Art thou in the stage of 'life,' 'death,' or 'death-in-life.'
Invoke the aid of three witnesses to verify thy 'station.'
The first witness is thine own consciousness–
See thyself, then, with own light.
The second witness is the consciousness of another ego–
See thyself, then, with the light of an ego other than thee.
The third witness is God's consciousness–
See thyself, then, with God's light.
If thou standest unshaken in front of this light,
Consider thyself as living and eternal as He!
That man alone is real who dares–
Dares to see God face to face!
What is 'Ascension?' Only a search for a witness,
Who may finally confirm thy reality–?
A witness whose confirmation alone makes thee eternal.
No one can stand unshaken in His Presence;
And he who can, verily, he is pure gold.
Art thou a mere particle of dust?
Tighten the knot of thy ego;

And hold fast to thy tiny being!
How glorious to burnish one's ego.
And to test its lustre in the presence of the Sun!
Re-chisel, then, thine ancient frame; And build up a new being.
Such being is real being;
Or else thy ego is a mere ring of smoke."

The life of the selfreceives importance in relation to its practical involvement in the affairs of society. Kierkegaard views: 'The more of the universally human an individual is able to realize in his life, the more extraordinary he is. The less of the universal he is able to take up in his life, the more imperfect he is.' May-be he becomes an extraordinary person in the eyes of people due to certain reasons but surely 'not in a good sense,' says Kierkegaard.

During the journey of *self-development* the individual is aloneanddespite all the hustle and bustle of life around him he remains mostly alone throughout this journey. As described by Mark C. Taylor, Kierkegaard considers that 'the journey to selfhood winds along 'a solitary path, narrow and steep,' where the individual wanders 'without meeting a single traveller.' To follow the way is to embark upon an extraordinary (*U-almindelig*) pilgrimage, a venture that suspends one 'above seventy thousand fathoms of water, many, many miles from all human help.' However to Kierkegaard this is the only way that 'holds the promise of a radical cure for spiritlessness.'

Iqbal's conception of selfparticularly with regards to collective selfhood is very much similar to that of Hegel. Both of them belonged to their age as much as they belong to us today. They were indeed great reformers who not only offered reforming ideas but saw their lives as a mission to guide the people of their respective countries towards the right path. On the contrary Kierkegaard, as stated earlier, did not belong to his age and as such could not possibly move his fellow countrymen. It was almost a century later that his nation started understanding the essence of his moral and religious teachings.

One thing common to the aforesaid three philosophers was their respective countries' fragmented individuals. Since they were basically reformers of their time, they wanted to gather together fragmented splinters of the individuals of their society. This they believed was the result of stagnation of spirit, as according to them men in society with stagnant spirits were the cause of misfortune for the whole nation. Hegel and Iqbal maintained their unique mystical and religious approach, while at the same time remained involved in the affairs of their respective society. Iqbal made himself a real force of change in the society and ignited the power of the collective self within his countrymen. His final goal was to create a realisation of the importance of the collective self at a higher level in the society of mankind as a whole. This is the concept of belonging to a single family on this planet. 'To be is to be related', opined Mark C. Taylor. After quoting Hegel's view point on the development of the self, he observes that selfhood is essentially social and that the individual selfremains totally abstract, utterly indefinite, and completely incomprehensible in the absence of creative interrelation. Hegel spent much of his time contemplating 'how can we restore the unity of man?' If every one of us keeps this question in mind, we may be able one day to find the answer to the existing misfortune of the scattered family of mankind.

According to Iqbal when the individual assumes responsibility it is the courage in him and the force of his passion that carry him towards the final goal, and the final goal of Ego is the individual's direct relationship with the Divine Ego. Then his self-knowledge becomes 'God knowledge' and the entire world, as Socrates said, centres in him. It is the courage through which one attains his place in this world as well as in the world hereafter. The credibility of a person among his fellow beings as well as before God. is always relative to the amount of courage in him. In the following verses Iqbal highlights man's creditability in this world:

Himmat-i Aali to darya bhi naheen karti qubul,
Ghuncha-san ghafil teray daman men shabnam kab talak.
(Those with elegant courage do not accept even ocean,
Oh neglected one, how long would you hold dew in your skirt
like the flower bud).

About man's credibility before God when he attains the status of becoming immortal after developing his self, Iqbal says,

Ho agar khud nigar-o khudgar-o khud-gir khudi,
Ye bhi mumkin hai key tu maut sey bhi mar na sakey. :
(When your ego becomes self observing, self building and self
examining,
It is just possible that you do not die.

Infinity is not beyond the reach of finite man; of course it is only possible when he attains qualification by developing his inner power and transparency of heart. Then Einstein's four-dimensional Space-time becomes meaningless to such a person. Bergson is also of the same view as he says: 'We can go beyond ourselves and extend our time in both directions; the way down leads towards pure homogeneity or pure repetitiveness, that is, materially; on the way up we come closer and closer to living eternity.' Iqbal says the same in a beautiful way as under:

"*Ishq ki taqveem men asr-i rawaan key siva,*
Aur Zamaney bhi hain jin ka naheen koi nam."
(In the world of love the *Time* is not limited to past, present and future,
There exist other *times* as well, which have no names).

When the person achieves that end, i.e. as soon as he is 'closer to living eternity,' as Bergson said, his time extends in both directions. He is then able to see beyond the temporal past and future; he can see all at once, as the 'eye with which he sees becomes God's eye.' Such a person holds an intuitive eye, which can see things that one's temporal eye is unable to see; his instinct works like the instinct of a bee. The intelligence in a person, as Bergson maintains, is just 'the human way of thinking.' This intelligence is transformed into a sort of revelation, a bee like instinct, an intuition. Bergson views that just denying the characteristics of matter does not serve the ultimate purpose for the human mind; for it the best way lies in cultivating and developing its faculties by giving attention to the power of the mind itself that leads to the creation of an intuitive power in one's mind. His relation with the matter remains but at the same time he remains relating to transcendental world, without breaking his ties with physical world.

According to Kierkegaard the selfis immediate man 'whose essential structure is an internal dynamic activity with intensity of feeling and thought.' Kierkegaard's 'immediate man' is Iqbal's *Mard-i Momin* (perfect man). In his famous long poem "*Qortaba Mosque*" Iqbal says that the marvellous beauty and architecture of this historic mosque came into existence through the hands of perfect man. It is a living example of the 'internal dynamic activity with intensity of feeling and thought' of the men who built it. These were the people 'who lived in the hope for eternal via the moment, yet retained touch with temporal.' It is simple to understand Iqbal's contention that 'truth exists only as the self produces it in action'. In the absence of self-knowledge man is incomplete – rather he is non-existent; as such he is bound to play in the hands of his aesthetic first self, seeking pleasure moments in immediacy, with the result that as soon as that pleasure moment is over he is desperate, as well as feeling guilty at times; but soon after he again desires repetition of the same enjoyment and again he is faced with the same fate. This goes on until the moment of death arrives and the man is doomed forever.

The man himself is the architect of his fate. He can make either paradise or hell for himself, since the power of choice rests with him. As described by Iqbal, in one of his imaginary he was taken to the paradise where he saw that everything promised by God was there. He then wished to see the hell also, so his guide angel took him into hell. To his utter surprise Iqbal found the place was so cold that its inhabitants were almost freezing. He therefore said to his guide angel that he had heard a lot about the intensity of burning fire in the hell but he could not see any fire at all there. The angel replied to him:

"*Ahl-i dunya yahan jo aatey hain,*
Apney angar sath latey hain."

(The people, who come here from the earth, bring their own burning ember with them).

Iqbal's every verse from his lyrical poetry carries a universal message. Similarly the poem mentioned above also gives us a message that tomorrow we will reap the fruit of seed that we are sowing today. It is the activity or the movement of one's first self towards the right direction that can achieve perfection and becomes an authentic *self.* The individual then becomes a 'perfect man.' However Iqbal stresses that the movement of the self must strictly remain under the domain of the ethico-religious. The individual is an integral part of society, he is a limb of the body of mankind, which if detached from the body loses its identity and becomes a thing of no value. As for religion, to Iqbal, 'the religion is not merely a body of dogmas or rituals; it is rather a form of experiences which ensures a grasp of nothing short of a direct and immediate illumination of the very core of Reality.' The illumination is not a mysterious thing but it is as much 'cognitive as other forms of experience'. Religion keeps one's self within the norms of morality; this leads to cleaning up of the heart and making it transparent to grasp the Reality. Faith and belief play a major role in this; expectancy of faith, Kierkegaard says, is victory. He says that doubt is guileful, on secret path it sneaks around a person, and when faith is expecting victory, doubt whispers that this expectancy is a deception. But he believes that doubt cannot disturb the expectancy of the faithful as it comes from the outside and the belief of the believer is from inside. However one should guard himself against the deception of doubt.as it is a 'crafty passion.'

To guard oneself against the influence of doubt. Iqbal says:

"*Khuda-i Lam Yazal Ka dast-i qudrat too zaban too hai,*
Yaqeen paida kar aye ghafil ki maghloob-i guman too hai."
(O Man! Thou art the hand of God and is also His tongue,
Create expectancy of faith in you and don't be the victim of doubt).

In another beautiful verse he is saying:

"*Guman abad dunya men yaqeen mard-i Musalman ka,*
Biaban ki shab-i tareek men qandeel-i ruhbani."
(A believer's expectancy of faith in this world of doubts is like the hope that a lonely traveler of desert in a dark night gets by seeing candlelight from a remote hermitage).

The self. is fundamental to Iqbal. It is the most important and dominant area of his philosophy. Iqbal himself had passed through various stages of developing his own self. Whatever he wrote about the selfwas from the knowledge achieved through his own experience and his dialectic was not merely a literary work or philosophical theory. To Iqbal pantheism is not the way to Reality; he is against the very root of it, since 'pantheism does not admit any finite centre of experience neither it attributes any objective reality to world.' Iqbal is very clear on this issue. How realistic on his part to say that 'firstly, the sense-data and the perceptual level of thought cannot be regarded as unreal.' The world exists, he says; and that we cannot doubt this fact. 'The second vital condition and an unimpeachable certainty against pantheism is the reality of the selfor Ego that even pantheism cannot wholly deny.' Pantheists regard the world as being something that merely appears to us but does not actually exist. Iqbal asserts forcefully that 'the world exists,' but at the same time, he says, the *self* also exists beyond any doubt. The selfplays a constructive role in the world by virtue of being itself a part of society. The *self* being individual and remaining as individual has got to be universal as a part of the Whole. Iqbal is not in favour of self-negation for the sake of a closer relationship with God, which is in fact pantheistic belief. It was this which influenced the two great religions Christianity and Islam by creating among the believers groups of mystics and Sufis believing in pantheism of a Neo-Platonism trend of mind i.e. to ignore the world and with that destroy their inner power of selfor Ego to become the favourite of God. To Iqbal 'the moral and religious ideal of man is not self-negation but self-affirmation and he attains this ideal by becoming more and more individual.' The self,according to Iqbal; 'being real and existent its end cannot be self-absorption in the Absolute, as the pantheists maintain,' as that would imply the very negation of the ego; ego or selfdoes exist, it is real and gives man the status of being 'existent.' Descartes said 'I think, therefore, I exist.' Since according to Iqbal 'all thinking presupposes a subject who thinks; therefore, the subject of our thinking process does exist.'

Earlier it has been said that 'the self is the actuality of man; selfitself is man himself.' In relation to God, Kierkegaard says that 'man is for ever captive in the presence of God and there is no possibility for him to make himself unobserved before God or to run away from Him, for God is there with him behind and before.' In his mystical approach to God he says that 'the absolute self stands simply as a synonym of God; I chose the Absolute, which chooses me, I posit the Absolute, which posits me.'

Iqbal highlights this relation of man's ego with God's Ego. He says: 'The Qur'an declares the Ultimate Ego to be nearer to man than his own neck-vein;' and he goes on to say that 'I have conceived the Ultimate Reality as an Ego; and I must add now that from the Ultimate Ego only egos proceed. The world, in all its details, from the mechanical movement of what we call the atom of matter to the free movement of thought in the human ego, is the self revelation of the *Great I am,*' i.e. God. He says further that 'every atom of Divine energy, however low in the scale of existence, is an ego. But there are degrees in the expression of egohood. Throughout the entire gamut of being runs the gradually rising note of egohood until it reaches its perfection in man.'

The concept of self can easily be understood, but it remains in the mind as a mere concept. Iqbal says that we can go further and 'we can intuit the self. We can directly see that the self is real and existent. Indeed our selfhood is the most real thing we can know. Its reality is a fact.' Bergson also says that 'intuition is only a higher kind of intellect.' Besides the selfbeing understandable through intuition, Iqbal firmly asserts that we can see the self, which is revealed as the centre of our activity and action. He says that 'it is ego, which acts in our likes and dislikes, judgements and resolutions. Thus the ego is directly revealed to be existent and real. The knowledge of the existence of the ego is in no way an inference, it is a direct perception of the selfitself.' Professor Nicholson explains Iqbal's conception of the self in these words: "Physically as well as spiritually man is a self-contained career, but he is not yet a complete individual, because he is away from God. The greater his distance from God, the less his individuality. He who comes nearest to God is the completest person. Nor that he is finally absorbed in God. On the contrary, he absorbs God into himself. The true person not only absorbs the world of matter by mastering it, he absorbs God into his Ego by assimilating Divine attributes."

How to be a self in terms of Space-time?, Iqbal explain, 'to exist in pure duration is to be a self, and to be a self is to be able to say "I am". Only that truly exists which can say "I-am". It is the degree of the intuition of "I-am-ness" that determines the place of a thing in the scale of being. We too can say, "I am"; but our "I-am-ness" is dependent and arises out of the distinction between the self and the not self. The Ultimate Self, in the words of Qur'an: "*can afford to dispense with all the worlds*". To Him the not self does not present itself as a confronting "other", or else it would have to be, like our finite self, in spatial relation with the confronting "other". What we call Nature or the not-self is only a fleeting moment in the life of God. His "I-am-ness" is independent, elemental, and absolute.' Iqbal says that Nature is to the Divine Self as character is to the human self, and the knowledge of Nature is the knowledge of God's behaviour.

Iqbal considers matter as the greatest obstacle in the way of life. He says that his criticism of Plato is directed against those philosophical systems, which hold up death rather than life as their ideal - systems which ignore the greatest obstacle to life, namely, matter, and teach us to run away from it instead of absorbing it. He views a true person absorbs the world of matter and by mastering it he absorbs God Himself into his ego. The life of ego, he maintains, 'is a forward assimilative movement and it removes all obstructions in its march by assimilating them; even the death which is also an obstacle is removed away in its onward march.' Actually the death to an existent ego is a transit moment, says Iqbal; it is not the end of life of a true existent person. 'The personality is a state of tension,' and according to him, the essence of the life of *self* or ego lies in 'continual creation of desires and ideals.' If the state of tension is maintained the life continues and if not maintained, relaxation will ensue. To Iqbal relaxation is death. He says that the personality or the state of tension is the most valuable achievement of man and he should see that he does not revert to a state of relaxation. The idea of personality (self) gives us a standard of value; it settles the problem of good and evil. That which fortifies personality is good, that which weakens it is bad. Iqbal says that maintaining the state of tension is to make a person's life immortal. He says that after death there may be an interval of relaxation, an intermediate state, which lasts until the Day of Resurrection. The Day of Resurrection as well as resurrection of human bodies is fundamental to all religions. Bergson also says that resurrection of the body is possible. There must be no doubt that the Day is bound to come and everybody from us will be there in person. This is promise of God, Who says:

1) '*To Him will be your return–of all of you. The promise of God is true and sure...*'

2) '*Man says: "What! When I am dead, shall I then be raised up alive?" But does not man call to mind that We created him before out of nothing?*

The selfremained a focus and a centre of the entire philosophy of Iqbal in his works of poetry and prose. Iqbal's famous Persian poetry *Asrar-i khudi,* (The Secret of the Self), has been translated in various languages of Europe and other countries, and innumerable treatises and books have so far been written on Iqbal's philosophy of the self. Iqbal's way towards development of personality, i.e. person's ego or self, is similar to that of Kierkegaard, namely, it is ethico-religious. According to Iqbal there are three stages in the movement of ego towards its perfection. A person on arriving the final stage becomes a perfect man. These three stages are following:

1) Obedience of Law.
2) Self control, which is the highest form of self-consciousness or ego-hood.
3) Divine vicegerency.

The third stage, i.e. divine vicegerency, is the last stage in the process of development of the selfwhen man becomes the vicegerent of God on earth; he is then 'the completest Ego, the goal of the humanity, the acume of life both in mind and body; in him the discord of our mental life becomes harmony. He is last fruit of the tree of humanity, he is the real ruler of mankind; his kingdom is the kingdom of God on earth.' The rule of God can only be promulgated on earth by people developing in them an Ego or selfto the extent that they can sacrifice all their means of worldly comfort for the sake of common good. The kingdom of God on earth means, as Iqbal says, true democracy, the democracy of 'more or less unique individuals, presided over by the most unique individual possible on this earth'– the individual possessing authentic *self,* is the ideal of Iqbal.

The Ego or the selfis not only subject but it is an object as well. Fichte says that 'the ego is at once as subject and object. Our ideas of things are produced by the activity of thought, and there can be nothing in the ego which is not product of the ego's own activity.' Iqbal agrees with Fichte and regards ego as a unity of subject and object. According to him you can see the selfyourself. He says:

"*Khudi az kaa-i-naat-i rangu bu neest,*
H*awaas-i maa mian-i maa-o ou neest.*
Nigah ra dar hareemash nest rah-i,
Kunee khud ra tamaasha bey nigahey."
(Self does not belong to this phenomena,
Our senses do not come between us and it.
Our eyes have no access to its secret chamber,
You see the self without the help of the physical eye).

Iqbal says that the world of object is not alien to the self. He explains one-ness between the relation of the ego and non-ego beautifully in his "Asrar-i khudi", which is translated by Prof. Nicholson in English and quoted as under:

"The form of existence is an effect of the Self,
Whatsoever thou seest is a secret of the Self.
When the Self awoke to consciousness,
It revealed the universe of Thought.
A hundred worlds are hidden in its essence;
Self-affirmation brings Not-self to light.
By the Self the seed of opposition is sown in the world:
It imagines itself to be other than itself."

The journey to selfhood must in no case seek an end; Iqbal says that the selfis lost in the search of an end. It is a journey to the land of love and the traveller in this vast land of love must never try to relax, as the relaxation brings one to an end and the end of the journey becomes death. A spiritless person's life comes to an end with the death, but the one with authentic selfand possessing transparent heart never dies. Iqbal says that 'action alone is the highest form of contemplation.' If man wants eternal life he should never relax. Man's authentic self is never asleep; his inner eye is always open: his life does not end with the death and destruction of his finite body. Death is a transit moment for him; he enters the eternal soonest the moment of death is passed. Death, says Iqbal, 'is renewal of the life,' that takes the man to a New World which is more illuminated than our earth.

In one of his articles "*Self in the Light of Relativity*" Iqbal says that the study of empirical science is an indispensable stage in the moral evolution of man. However he attaches a condition to the study of empirical science saying that 'This scientific study should be only for moulding the stimuli to ideal ends and purposes, and it is thus only that the total self of man realises itself as one of the greatest energies of nature. In great action alone the self of man becomes united with God without losing its own identity, and transcends the limits of space and time. Action is the highest form of contemplation.' In the following verses of his book *Bal-i Jibreel* (Gabriel Wings), Iqbal says:

"*Jahaan aur bhi hain abhee bey namud,*
Ki khalee naheen hai zameer-i vajood.
Har ik muntazar teri yalghar ka,
Teri shokhiy-i fikro kirdar ka.
Ye hai maqsad-i gardish-i roozgar,
Ki teri khudi tujh pi ho aashkaar."
(There are as yet many worlds to be manifested,
For the womb of Being is not empty.
Every world is waiting to be attacked by you,
To feel the sharpness of your thought and deed.
This is the object of the revolutions of day and night.
That your self may reveal itself to you.)

Transparency of the heart is first and foremost step towards journey into selfhood. As said earlier love is the tool to clean your heart. Kierkegaard says that 'love edifies self' and 'self edifies love.' Kierkegaard has also used the term 'love and love.' Out of the two kinds of love as specified by Kierkegaard, the love *'Kjærlighed'* i.e. divine love or pure love has been the focus in our discussion, and the same kind of love relates to Iqbal's philosophy of the self. This love is above our sensuous feelings. 'It is not love which man feels for the fair sex however spiritualised. It is a cosmic force, which moves heavens and stars. It is operative in all the universe.' Iqbal in his famous poem "Qortaba Mosque" from his book *'Baal-i Jibreel'* explains this fact in following two verses:

"*Ishq key mizraab sey naghma-i taar-i hayaat,*
Ishq say noor-i hayaat, Ishq say nar-i hayaat."

(The song from the strings of life is the result of the plectrum of love,
The light and flame of life are all due to love.)

To Iqbal love proves the fact that 'I am'. He agrees with Kierkegaard that 'love edifies the self.' Iqbal, however, believes that the self,life andlove, are not three different things. He says that at the end they become one – **the man**, like Nietzsche's 'Super Man', Kierkegaard's 'Authentic Person' and Iqbal's 'Perfect Man'. Such a man is 'God's vicegerent'. To Iqbal the self is incomplete without love and that love is incomplete without the self. Man's life in general is, therefore, not the life that ought to be and for what God made him superior to all of His creations. He has to build himself; he is his own architect. In a perfect man intellect comes under the governance of love and love edifies intellect. In the absence of love man is lost; without love intellect leads man astray. However, when love accompanies intellect the individual is at once a man and at the same time he is an angel. Preaching such an intellect Iqbal says:

"*Aey khush aan aql ki pehna-i do aalam baa oost,*
Noor-i afrishta-o soz-i dil-i- aadam baa oost."

(What an intellect! that both the worlds are assimilated in it; with it goes the angelic light and it has the company of Adam's burning heart).

In the West before Bergson (1859-1942) materialism prevailed so much that spiritual love (*Kjærlighed*) had no meaning. It had no place in the mind of the so-called modern world. Bergson was among the few persons who were fortunate enough to receive divine inspiration of love, which is the most important part of human life, and without which Man is incomplete. He realised the importance of the force of love for the intellect in man. He believed that the life revolves between the two poles, which are the attachment and detachment of intellect and love. Intellect alone is not the right source to explore secrets of the universe. It is in fact the Love that develops our ego through which man attains power that can even move a mountain. However man must not ignore acquiring knowledge out of empirical sources; but true freedom demands accurate judgement to choose the right path. It is love that directs the intellect to the right path. Therefore, we must widen our intellectual outlook and at the same time delve into the deeper levels of consciousness.Iqbal says: '*Apney man men doob kar paajaạ suragh-i zindagi.*' (Plunge into the inner depth of yourself and get the secret of life). God has given proportion and order to the human soul, He is constantly revealing right and wrong to it. Surely he succeeds that purifies it, and he fails that corrupts it. According to Fichte 'pure ego holds the key to the universe'. Pure ego is the *self* which is 'authentic,' an awakened self or inner of the individual. And when the inner or the selfawakens then it becomes a moving force in the practical world; the individual is then fully engaged in playing his role – a role assigned to him by God; he is then His co-worker, since God "assigned man to be lord of creation." For such an individual the visible world is not the only place; but he can see far ahead to a new world, a wonderful world. The movement of his self does not end anywhere, his journey goes on and he becomes closer to Reality. Even death does not stop its movement. He is then an existent individual and death is no more than a transit moment for him. He is not afraid of death but welcomes it, as, when the death approaches him, he sees the glamour of the other world very clearly through the mirror of his transparent heart. At the time of death the sign of his victorious life is, in the words of Iqbal, "a smile on his lips". In his letter dated 30th, July, 1913, Iqbal wrote to his beloved German teacher, Emma Wegenast: "You remember what Goethe said in the moment of his death – 'MORE LIGHT.' – Death opens up the way to more light, and carries us to those regions where we stand face to face with eternal Beauty and Truth."

CONCEPT OF IDEAL MAN

Human existence has been the concern of philosophers, poets, religious thinkers and mystics from the dawn of civilization. The study of man in the West and in the East reflects apparently the opposite polarities.

The twentieth century, an age of humanism, consciously or unconsciously, with a relative difference in the East and the West, made a radical shift of reference from the Divine or ultimate authority to man. Today, largely for all practical purposes, man is the measure of all things. In the modern age, the sense of human autonomy is very deep, without de-linking the relevance of God. In the East, the destination of man largely remains spiritual.

The concept of man cannot be confined to the metaphysical world. The role of trustee is assigned to man on the earth, assigning him a free personality. The concept of accountability gives him a free choice to perceive his own way in shaping his destiny; he does not disappear completely in the ever-moving wheel of creativity.

The basic concern of the Qur'an is man. God created Adam, making him the vicegerent on this earth. There was eternal loneliness, before the creation of Adam. Man was not thrown into the void or in the vast desert of loneliness. Things had been created for him. The world is the stage for his performance.

In the light of man's place in the Divine scheme, there have been evaluations of man by Islamic thinkers, philosophers, Sufis, theologians and writers. Rūmī feels that there is in man "the qualities of highness" (M6.3138-43). Ibn 'Arabī acknowledges the very important position of man and tries to bridge the gap between the creator and creation. In the poetic universe of Ghalib, the image of desire and the motif of journey are the examples of eternal search of a creative man. Similarly man is at the core of Iqbal's writings.

He projects a dynamic concept of man. '*Mard-i-ḥur*' bears that personality which feels the pulse of life even in death. '*Mard-i-mu'min*', the ideal of Iqbal, is central in the understanding of the nature of man. '*Mard-i-mu'min*' carries out the Divine laws, while organic materials and plants are bound by their limited ways and means.

"Iqbalian man" is placed in the tension between determinism and free will. He is alive in the conflict of evil and virtue. '*Mard-i-mu'min*' is ever changing. In his thought and deed he becomes the spokesman of the Divine reality. Iqbal in his book, *Reconstruction*, the magnum opus of his religious philosophy, determines the relationship between man, God and the universe.

It is strange to see the degree of difference in the concept of man in the East and the West. It is observed that the man of the East relies on intuition, while the man of the West on rationality; the East is not dynamic while the West is referred to as dynamic; in the East, mysticism permeates life, in the West social norms and ethics assume importance; man in the former is an introvert and in the latter an extrovert; and the difference also lies in terms of materialism and spirituality.

The issues of life and the universe are associated with the consciousness of man. This human consciousness is very crucial in the identification of the universe. Various thinkers viewed man, in terms of their experiences and understanding. In Plato, there was a kind of disillusionment with reference to man. But Descartes felt that the world is not an illusion: "I think, therefore, I am". In Western thought, Dante laid emphasis on the search through man; Kant's focus was on human will; and Goethe pointed out the possibilities and potentialities of man. Man, today, has assumed a great significance. He is not just a subject or object of psycho-social studies. In reality, he is the life of the universe, from Plato's deceptive man, 'Aristotle's man of decision, to the present day thinking, which treats him as the nucleus of the universe.

There were attempts to determine the nature of man in the economic context and historical dialectics. Scientists like Julian Huxley tried to locate man in the background of evolution and scientific values. Lamount visualized him in terms of materialism, while Kierkegaard placed him in the area of Christian existentialism; and Sartre's focus on atheistic emphasis. Unlike them, Iqbal ponders over the concept of man in *Reconstruction*, tracing the genesis of man in the Islamic background, pointing out the difference between the Biblical and Islamic background.

But there is a radical departure in Iqbal's religious thought which is not in tune with generally accepted religious metaphysics. In the Islamic tradition, too, this is an innovation. While focusing on the creation of Adam, our sensibilities are conditioned to visualize paradise as a distant place beyond the stars, somewhere in the firmament. Iqbal is innovative in his approach, which may not be true from the prevalent religious point of view, but has such an appeal that it cannot be rejected out right. To him, Paradise is not a different place outside the earth. It is, in fact, the attainment of consciousness on the earth itself.

Man is born of clay, but he is in tension with heroic temperament, witnessing the constant conflict with *aflak* (heaven). In this process, he bridges the gap between his own *self* and the *Absolute Self*. He is at the centre of creation. In reality, the whole universe is at his disposal: In the vast cosmos, he is not a mere statue. He witnesses a changing phenomenon. Through his experience and communication, he unveils the mystery.

There is a very unique image of man's individuality. The urge for submission to the Divine is a distinct quality of man. It is important to such an extent that the poet of the East does not want to exchange it with the semblance of magnificence of God.

The poet philosopher, Iqbal got exposure to multiple sources of the values, apparently different. The difference was largely due to isolation and xenophobia: He derives strength for his concept of *self* from the eastern and western sources without surrendering his distinct voice.

In our age, science, which is instrumental in changing our perception through its assertion, brings partial truth, when it closes the doors of perception and other modes of comprehension besides rationalization and analytical methods through argument. Intuition that does not fall in this line of thinking is equally an important mode of knowledge and perception. Iqbal is very critical of such a myopic vision of science, which ignores this perception completely.

In his *Javīd Nāma*, the poet says that prophetic as well as mystic consciousnesses are required for the fulfilment of human destiny. Therefore, living links exist between the *Mi'rāj* (Ascent) and *Hijrat* (Migration), where man reaches a new height. The *Mi'rāj* of the prophet underlines the truth that the sky is within the reach of man. In terms of Eliot's idiom, one can conquer time with time only. Iqbal determines a revolutionary approach with spiritual and metaphysical values for the shaping of human destiny. No spirituality can be meaningful and relevant if it doesn't have roots in human history and experience. Iqbal presented Lenin before God through the poetic fancy. In spite of the refutation of God by Lenin, he is presented before God with the realization that he played his role in human history. Lenin assumed importance because he nourished his *ego* (self) and in the view of the poet, this act was more meaningful than the passive submission of saints, devoid of actions and lost in prayers as a mechanical process. To Iqbal, spirituality is devoid of meaning if it teaches passivity.

Using the metaphor of 'God's Sovereignty on the earth, which is the famous idiom of Christianity, Iqbal believes that the new generation will be composed of such individuals, who do not adhere to discrimination. The poet's philosophy of action reaches great imaginative heights and fancy, when he says that the paradise, which comes as a gift, is not welcome; the real paradise lies in the blood stream.

Man, with his awareness, agreed to accept the trusteeship of this earth, which was declined by one and all. The relationship of God, man and the universe in this context becomes meaningful. It is not only man in search of God but God is also in search of man. The configuration of the earth is changed by man, who assumes the responsibility of becoming the co-sharer. This concept is not absolutely un-Islamic, in the light of the Qur'an (*Aḥsan al-Khāliqīn*).

Man is given the power of creativity to bring a change in the light of the Divine scheme. There is an emphasis on the distinct emergence of man in Iqbal's poetry. Herbert Read, a leading western critic while reviewing the *secret of the Self*, paid a rich tribute to the powerful poetic voice of Iqbal, presenting the powerful emergence of man from the East while in his contemporary situation of the West, the English poets felt proud of writing about cats and dogs.

"Iqbalian Man" is free from time-space bond. Breaking this bond he reveals his existence. In this journey, love becomes his guide. This love, gathering creative energy, refreshes itself. When love becomes the essence of life, contemporary age and many ages merge. Man conquers the universe through his ego.

The training of the *self* wipes out the possibility of destruction, the evil force in man. In fact, '*Mard i mu'min*', the embodiment of *self* has a few aspirations, but the objectives are great. This personality is not condemned to be free, as Sartre feels; he is free to choose; and he is not a helpless creature on the rock in the ocean. The individual self ultimately merges with the collective *self*.

Like Eliot, Iqbal pays a rich tribute to Sri Krishna: In the intellectual history of the world, he receives respect forever through his philosophy to mankind. He made it very clear that negation of action does not mean the total negation of it. Iqbal, through his hermeneutics, looked for the dynamism of self-awareness in the Buddhist thought, too. As he disliked the negation of self, therefore, there is no appeal for him in the philosophy of Maya.

Many critics felt that Nietzsche influenced Iqbal for his concept of perfect man. Iqbal denies it very categorically. In spite of his declaration, some critics trust the text, noticing the influence in varying degrees. The Poet-philosopher making his position clear comments that al-Jīlī's concept of '*Insān-i-kāmil*' anticipates of ideas of man, of the German thinker.

In the works of Shakespeare, Milton and Eliot, there is an assimilation of Christian consciousness in determining human identity. In the background of the powerful tradition, Iqbal's Islamic consciousness has been the focal point in his concept of man. However, this concept is not parochial, except in terms of seeking its realization for partial application in the cultural perspective.

Mulk Raj Anand, a prominent Indian novelist, records his feeling: "In fact all through my Philosophical studies, specially into sceptical thought of David Hume and Bertrand Russell and Heisenbery, Einstein ... I returned to the *Asrar̄* to integrate myself". He feels, Iqbal evolved a new idea of man, 'resilient' and 'integral'. Anand considers Iqbal, 'the prophet of a new concept of man'.

The purpose of religion in Iqbal's thought is human liberation as pointed out by the eminent Indian philosopher, Radhakrishnan. Iqbal realizes, "the ultimate natures of reality is spiritual and must be considered as an ego". *Shu'ur̄* (awareness) is the central factor in his poetry. In the story of man, Iqbal traces the origin of man from the point when he acquired awareness and created the environment for the journey of the *self.* Tracing the religious and non-religious endeavours with the images and symbols of ñur̄, Cross, cave of Hira, Greek thought, Ṣurud̄-i-Rabbāni of Hind, the light of Buddha, and the age of science and technology, there is a realization that reality lies within.

The qualitative and distinct emphasis of the poet on man provides a resemblance with the existentialists. From the existentialist point of view, the structure of personality is based on freedom, identity consciousness, the sense of death, anguish and dread. The poetry of Iqbal lends itself to a clear explication about its concern with these problems; there is a commonality and difference, too. Unlike what the existentialist thought about it, death is not anguish in his poetry. The Poet-philosopher says: The cold touch of death remains outside the purview of man; his immortality is the reality. Freedom is the essence of the Iqbalian man. The Nietzschean man, the Sartrean man also shows some affinities. The Marxian man is to be viewed in the social context and historical dialectics. The sense of freedom, and existential anguish of the poet can be seen deeply in the "The Wild Tulip". Iqbal creates a new East, through his concept of man, full of dynamism and the commitment of man to himself is significant and meaningful.

Indian Philosophy

UNIT – I

Indian philosophy

The term **Indian philosophy** (Sanskrit: **Darshanas**), may refer to any of several traditions of philosophical thought that originated in the Indian subcontinent, including Hindu philosophy, Buddhist philosophy, and Jain philosophy. Having the same or rather intertwined origins, all of these philosophies have a common underlying theme of Dharma, and similarly attempt to explain the attainment of emancipation. They have been formalized and promulgated chiefly between 1,000 BC to a few centuries A.D, with residual commentaries and reformations continuing up to as late as the 20th century by Aurobindo and ISKCON among others, who provided stylized interpretations.

The characteristics of these schools is that they may belong to one "masthead" and disagree with each other, or be in agreement while professing allegiance to different banners. An example of the latter is the non-Vedic Jain and the Vedic Samkhya schools, both of which have similar ideas on pluralism; an example of the former would be the Dvaita and the Advaita schools, both of whom are Vedic. However, every school has subtle differences.

Competition between the various schools was intense during their formative years, especially between 800 BC to 200 AD. Some like the Jain, Buddhist, Shaiva and Advaita schools survived, while others like Samkhya and Ajivika did not. The Sanskrit term for "philosopher" is *dārśanika*, one who is familiar with the systems of philosophy, or *darśanas*.

Common themes

Indian thinkers viewed philosophy as a practical necessity that needed to be cultivated in order to understand how life can best be led. It became a custom for Indian writers to explain at the beginning of philosophical works how it serves human ends (puruṣārtha).

Brahmin thinkers centered philosophy on an assumption that there is a unitary underlying order, which is all pervasive and omniscient. The efforts by various schools were concentrated on explaining this order. All major phenomena like those observed in nature, fate, occurrences, etc. were outcomes of this order.

The earliest mention of this appears in the Rig Veda, which speaks of the Brahman as the force making rituals effective.

The idea of ṛta, translated as "righteousness" or "the cosmic and social order" by Gavin Flood, also plays an important role. The Indian philosophies are different from Western philosophy in their basic approach. Indian philosophy is not only based on reason, as is Western philosophy, but also darshana. It focuses on the real encounters of the truth and ultimate. Whether Indian schools believe in god or not, they all share the same concept of encountering the truth through some practice.

In modern times, the most important school of Hindu philosophy is *vedanta*, which is further divided into three ways of understanding the same truth as *dvaita*, *visisthadvaita* and *advaita*. While these concepts might seem different and sometimes contradictory, they represent the three stages of the development of the human consciousness.

Schools

Hindu philosophy

Many Hindu intellectual traditions were classified during the medieval period of Brahmanic-Sanskritic scholasticism into a standard list of six orthodox (astika) schools (darshanas), the "Six Philosophieṣ" (*Ṣad-darśana*), all of which cite Vedic authority as their source:

- Nyaya, the school of logic
- Vaisheshika, the atomist school
- Samkhya, the enumeration school
- Yoga, the school of Patanjali (which provisionally asserts the metaphysics of Samkhya)
- Purva Mimamsa (or simply Mimamsa), the tradition of Vedic exegesis, with emphasis on Vedic ritual, and
- Vedanta (also called Uttara Mimamsa), the Upanishadic tradition, with emphasis on Vedic philosophy.

These are often coupled into three groups for both historical and conceptual reasons: Nyaya-Vaishesika, Samkhya-Yoga, and Mimamsa-Vedanta. The Vedanta school is further divided into six sub-schools: Advaita (monism/nondualism), also includes the concept of Ajativada, Visishtadvaita (monism of the qualified whole), Dvaita (dualism), Dvaitadvaita (dualism-nondualism), Suddhadvaita, and Achintya Bheda Abheda schools.

The six systems mentioned here are not the only orthodox systems, they are the chief ones, and there are other orthodox schools such as the "Grammarian" school. These six systems, accept the authority of Vedas and are regarded as "orthodox" (astika) schools of Hindu philosophy; besides these, schools that do not accept the authority of the Vedas are categorized by Brahmins as unorthodox (nastika) systems. Chief among the latter category are Buddhism, Jainsism and Carvakas. Cārvāka is a materialistic and atheistic school of thought and, is noteworthy as evidence of a materialistic movement within Hinduism.

Jain philosophy

Jainism came into formal being after Mahavira synthesized philosophies and promulgations of the ancient Sramana philosophy, during the period around 550 BC, in the region that is present day Bihar in northern India. This period marked an ideological renaissance, in which the patriarchal Vedic dominance was challenged by various groups. Buddhism also arose during this period.

Jain philosophy is traditionally believed to have been revived by Mahavira, whom the Jains see as the 24th and final Jain Tirthankar (enlightened seers), a line that stretches to time immemorial. The 23rd seer, Parsva is traditionally dated to around 900 B.C.

Jainism is not considered as a part of the Vedic Religion (Hinduism), even as there is constitutional ambiguity over its status. Jain tirthankars find exclusive mention in the Vedas and the Hindu epics. During the Vedantic age, India had two broad philosophical streams of thought: The Shramana philosophical schools, represented by Buddhism, Jainism, and the long defunct Samkhya and Ajivika on one hand, and the Brahmana/Vedantic/Puranic schools represented by Vedanta, Vaishnava and other movements on the other. Both streams are known to have mutually influenced each other.

The Hindu scholar, Lokmanya Tilak credited Jainism with influencing Hinduism in the area of the cessation of animal sacrifice in Vedic rituals. Bal Gangadhar Tilak has described Jainism as the originator of Ahimsa and wrote in a letter printed in Bombay Samachar, Mumbai:10 Dec, 1904: "In ancient times, innumerable animals were butchered in sacrifices. Evidence in support of this is found in various poetic compositions such as the Meghaduta. But the credit for the disappearance of this terrible massacre from the Brahminical religion goes to Jainism."

Swami Vivekananda also credited Jainsim as one of the influencing forces behind the Indian culture.

A *Jain* is a follower of *Jinas*, spiritual 'victors' (*Jina* is Sanskrit for 'victor'), human beings who have rediscovered the *dharma,* become fully liberated and taught the spiritual path for the benefit of beings. Jains follow the teachings of 24 special Jinas who are known as *Tirthankars* ('ford-builders'). The 24th and most recent *Tirthankar*, Lord Mahavira, lived in c.6th century BC, which was a period of cultural revolution all over the world. Socrates was born in Greece, Zoroaster in Persia, Lao-Tse and Confucious in China and Mahavira and Buddha in India. The 23rd Thirthankar of Jains, Lord Parsvanatha is recognised now as a historical person, lived during 872 to 772 B.C. Jaina tradition is unanimous in making Rishabha, as the First Tirthankar.

One of the main characteristics of Jain belief is the emphasis on the immediate consequences of one's physical and mental behavior. Because Jains believe that everything is in some sense alive with many living beings possessing a soul, great care and awareness is required in going about one's business in the world. Jainism is a religious tradition in which all life is considered to be worthy of respect and Jain teaching emphasises this equality of all life advocating the non-harming of even the smallest creatures.

Non-violence (Ahimsa) is the basis of right View, the condition of right Knowledge and the kernel of right Conduct in Jainism.

Jainism encourages spiritual independence (in the sense of relying on and cultivating one's own personal wisdom) and self-control (□□□□, *vratae*) which is considered vital for one's spiritual development. The goal, as with other Indian religions, is *moksha* which in Jainism is realization of the soul's true nature, a condition of omniscience (Kevala Jnana). Anekantavada is one of the principles of Jainism positing that reality is perceived differently from different points of view, and that no single point of view is completely true. Jain doctrine states that only Kevalis, those who have infinite knowledge, can know the true answer, and that all others would only know a part of the answer. Anekantavada is related to the Western philosophical doctrine of Subjectivism.

Buddhist philosophy

Buddhist philosophy is a system of beliefs based on the teachings of Siddhartha Gautama, an Indian prince later known as the Buddha (Pali for "awakened one").

From its inception, Buddhism has had a strong philosophical component. Buddhism is founded on the rejection of certain orthodox Hindu philosophical concepts. The Buddha criticized all concepts of metaphysical being and non-being as misleading views caused by reification, and this critique is inextricable from the founding of Buddhism.

Buddhism shares many philosophical views with other Indian systems, such as belief in karma, a cause-and-effect relationship between all that has been done and all that will be done. Events that occur are held to be the direct result of previous events. However, a major difference is the Buddhist rejection of a permanent, self-existent soul (atman). This view is a central one in Hindu thought but is rejected by all Buddhists.

Modern philosophy

Modern Indian philosophy was developed during British period (1750–1947). The philosophers in this era gave contemporary meaning to traditional philosophy. Swami Vivekananda, Rabindranath Tagore, Sri Aurobindo, Ananda Coomaraswamy, Ramana Maharshi and Sarvepalli Radhakrishnan interpreted traditional Indian philosophy in terms of contemporary significance. Osho and J. Krishnamurti developed their own schools of thought.

Today, there are several spiritual personalities: philosophers, teachers (gurus) or thinkers, such as Sri Sri Ravishankar, Deepak Chopra, Amma, Anadamayi and movements such as the Brahmakumaris and ISKON.

Political philosophy

The Arthashastra, attributed to the Mauryan minister Chanakya, is one of the early Indian texts devoted to political philosophy. It is dated to 4th century BCE and discusses ideas of statecraft and economic policy.

The political philosophy most closely associated with India is the one of ahimsa (non-violence) and Satyagraha, popularized by Mahatma Gandhi during the Indian struggle for independence. It was influenced by the Indian Dharmic philosophy (particularly the Bhagvata Gita as well as, secular writings of authors such as Leo Tolstoy, Henry David Thoreau and John Ruskin. In turn it influenced the later movements for independence and civil rights, especially those led by Nelson Mandela and Martin Luther King, Jr.

The Systems of Indian Philosophy

The Vedas are the oldest scriptures in the world. The Indian philosophical systems are classified according as they accept the authority of the Vedas or not. The systems of Indian philosophy are classified into two groups:

(1) The Orthodox Systems
(2) The Unorthodox Systems

The orthodox systems are: Vaisheshika, Nyaya, Samkhya, Yoga, Purva-Mimamsa, and Uttar-Mimamsa.

The unorthodox systems are: Charvakism, Jainism and Buddhism.

Very often, Purva-Mimamsa is referred to as "Mimamsa" only and Uttar-Mimamsa as "Vedanta".

The orthodox systems uphold the supremacy of the Vedas. The unorthodox systems reject the authority of the Vedas. Truly speaking Vaisheshika, Nyaya, Samkhya and Yoga are neither orthodox nor unorthodox. These four systems, while originating, neither accepted nor rejected the Vedas.

The orthodox systems form pairs as follows:

Nyaya-Vaisheshika, Yoga-Samkhya, Mimamsa-Vedanta. In each of the pairs, the first system is concerned with the practice and the second system focuses on the theoretical aspects.

It becomes difficult, sometimes, to name a single founder or a promoter of a system. However, the following are widely acknowledged as proponents of the above systems: Gautama for Nyaya, Kanaḍa for Vaisheshika, Patanjali for Yoga, Kapila for Samkhya, Jaimini for Purva-Mimamsa and Shamkara for Uttar-Mimamsa.

Charvakism is believed to have been promoted by Charvaka. Vardhamana Mahavira is acknowledged as the founder of Jainism and Gautama Buddha as the founder of Buddhism.

The common characteristics in Indian Philosophies:

The systems of Indian philosophies, with a singular exception of Charvakism, have certain common characteristics. Charvakism remarkably differs from other systems as it promotes materialism. The following characteristics are common to all other systems:

(1) All the schools emphasize that the philosophy must have a positive impact on life of man. The schools have a general agreement on the importance of the *Purushartha*. All the schools agree that the philosophy should help man in realizing the main ends of human life: he *purusharthas*, i.e. *artha*, *kama*, *dharma* and *moksha*.

2) All the systems reflect that the philosophy should lead a man from darkness and ignorance to light and knowledge.

3) There is a general agreement among the systems that the truth and eality should be verifiable. They should be substantiated with easoning and experience. An experience may be sensory, conceptual r intuitional.

4) It is accepted by all the schools that man's suffering results from is ignorance. Man can conquer ignorance and attain total freedom *mokṣha*) in this bodily existence.

5) There is a general agreement on man's essential spirituality.

Cārvāka

ārvāka (Sanskrit: चार्वाक) is a system of Indian philosophy that ssumes various forms of philosophical skepticism and religious ndifference. It is also known as **Lokāyata**. It is named after its ounder, Cārvāka, author of the Bārhaspatya-sūtras.

overviews of Indian philosophy, Cārvāka is classified as a eterodox" (*nāstika*) system, the same classification as is given to uddhism and Jainism. It is characterized as a materialistic and heistic school of thought. While this branch of Indian philosophy is ot considered to be part of the six orthodox schools of Hindu ilosophy, it is noteworthy as evidence of a materialistic movement ithin Hinduism.

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(4) It is accepted by all the schools that man's suffering results from his ignorance. Man can conquer ignorance and attain total freedom (*mokṣha*) in this bodily existence.

(5) There is a general agreement on man's essential spirituality.

Cārvāka

Cārvāka (Sanskrit: चार्वाक) is a system of Indian philosophy that assumes various forms of philosophical skepticism and religious indifference. It is also known as **Lokāyata**. It is named after its founder, Cārvāka, author of the Bārhaspatya-sūtras.

In overviews of Indian philosophy, Cārvāka is classified as a "heterodox" (*nāstika*) system, the same classification as is given to Buddhism and Jainism. It is characterized as a materialistic and atheistic school of thought. While this branch of Indian philosophy is not considered to be part of the six orthodox schools of Hindu philosophy, it is noteworthy as evidence of a materialistic movement within Hinduism.

Name and origins

The name Lokāyata can be traced to Kautilya's *Arthashastra*, which refers to three *ānvīkṣikīs* (logical philosophies), Yoga, Samkhya and Lokayata. Lokayata here still refers to logical debate (*disputatio*, "criticism") in general and not to a materialist doctrine in particular. Similarly, Saddaniti and Buddhaghosa in the 5th century connect the "Lokayatas" with the Vitandas (sophists).

Only from about the 6th century is the term restricted to the school of the *Lokyātikas*. The name *Cārvāka* is first used in the 7th century by the philosopher Purandara, who refers to his fellow materialists as "the Cārvākas", and it is used by the 8th century philosophers Kamalaśīla and Haribhadra. Shankara, on the other hand, always uses *Lokāyata*, not *Cārvāka*. The etymological meaning of the word *Cārvāka* is 'a person who is clever in speech and is extremely fond of wrangling (debate)'.

E. W. Hopkins, in his *The Ethics of India* (1924) assumes that Cārvāka philosophy is co-eval with Buddhism, mentioning "the old Cārvāka or materialist of the 6th century BC"; Rhys Davids assumes that *lokayata* in ca. 500 BC came to mean "skepticism" in general without yet being organized as a philosophical school, and that the name of a villain of the Mahabharata, *Cārvāka*, was attached to the position in order to disparage it. The earliest positive statement of skepticism is preserved from the epic period, in the *Ramayana*.

regard only that which is an object of perception, and cast behind your back whatever is beyond the reach of your senses (2.108)

The Cārvāka school thus appears to have gradually grown out of generic skepticism in the Mauryan period, but its existence as an organized body cannot be ascertained for times predating the 6th century. The Barhaspatya sutras were likely also composed in Mauryan times, predating 150 BC, based on a reference in the Mahabhasya of Patanjali.

Loss of original works

Chatterjee and Datta explain that our understanding of Cārvāka philosophy is fragmentary, based largely on criticism of the ideas by other schools, and that it is not a living tradition:

"Though materialism in some form or other has always been present in India, and occasional references are found in the Vedas, the Buddhistic literature, the Epics, as well as in the later philosophical works we do not find any systematic work on materialism, nor any organised school of followers as the other philosophical schools possess. But almost every work of the other schools states, for refutation, the materialistic views. Our knowledge of Indian materialism is chiefly based on these."

Available evidence suggests that Cārvāka philosophy was set out in the *Barhaspatya sutras*, probably in Mauryan times. Neither this text nor any other original text of the Cārvāka school of philosophy has been preserved. Its principal works are known only from fragments cited by its Hindu and Buddhist opponents. Cārvāka philosophy appears to have died out some time in the 15th century.

Countering the argument that the Cārvākas opposed all that was good in the Vedic tradition, Dale Riepe says, "It may be said from the available material that Cārvākas hold truth, integrity, consistency, and freedom of thought in the highest esteem."

Tattvopaplavasimha of Jayaraasi Bhatta

The *Tattvopaplavasimha* of Jayarashi Bhatta (ca. 8th century) is often cited as the only extant authentic Cārvāka text, but which also shows Madhyamaka influence. It is, in any case, among the most important documents for the study of the Cārvāka school.

Beliefs

The Cārvāka school of philosophy had a variety of atheistic, materialistic, and naturalistic beliefs.

No life after death

The Carvaka believed there was no afterlife, no life after death
Springing forth from these elements itself
solid knowledge is destroyed
when they are destroyed—
after death no intelligence remains.

Naturalism

The Carvaka believed in a form of naturalism, that is that all things happen by nature, and come from nature (not from any deity or Supreme Being).

Fire is hot, water cold, refreshingly cool is the breeze of morning;
By whom came this variety?
They were born of their own nature.

Sensual Indulgence

Unlike many of the Indian philosophies of the time, The Carvaka believed there was nothing wrong with sensual indulgence, and that it was the only enjoyment to be pursued.

That the pleasure arising to man
from contact with sensible objects,

is to be relinquished because accompanied by pain—
such is the reasoning of fools.
The kernels of the paddy, rich with finest white grains,
What man, seeking his own true interest,
would fling them away
because of a covering of husk and dust?
While life remains, let a man live happily,
let him feed on butter though he runs in debt;
When once the body becomes ashes,
how can it ever return again?

Religion is invented by man

The Carvaka believed that religion was invented and made up by men, having no divine authority.

The three authors of the Vedas were buffoons, knaves, and demons.
All the well-known formulae of the pandits, jarphari, turphari, etc.
and all the obscene rites for the queen commanded in Aswamedha,
these were invented by buffoons, and so all the various kinds of presents to the priests,
while the eating of flesh was similarly commanded by night-prowling demons.

Madhavacharya and Cārvāka

Madhavacharya, the 13th & 14th-century Vedantic philosopher from South India starts his famous work *The Sarva-darsana-sangraha* with a chapter on the Cārvāka system with the intention of refuting it. After invoking, in the Prologue of the book, the Hindu gods Shiva and Vishnu, ("by whom the earth and rest were produced"), Madhavacharya asks, in the first chapter:

...but how can we attribute to the Divine Being the giving of supreme felicity, when such a notion has been utterly abolished by Charvaka, the crest-gem of the atheistic school, the follower of the doctrine of Brihaspati? The efforts of Charvaka are indeed hard to be eradicated, for the majority of living beings hold by the current refrain:

While life is yours, live joyously;
None can escape Death's searching eye:
When once this frame of ours they burn,
How shall it e'er again return?

Quotations attributed to Cārvāka from Sarva-Darsana-Sangraha

The Agnihotra, the three Vedas, the ascetic's three staves, and smearing oneself with ashes —
Brihaspati says, these are but means of livelihood for those who have no manliness nor sense.
In this school there are four elements, earth, water, fire and air;
and from these four elements alone is intelligence produced —
just like the intoxicating power from kinwa &c, mixed together;
since in "I am fat", "I am lean", these attributes abide in the same subject,
and since fatness, &c, reside only in the body, it alone is the soul and no other,
and such phrases as "my body" are only significant metaphorically.
If a beast slain in the Jyothishtoma rite will itself go to heaven,
why then does not the sacrificer forthwith offer his own father?
If the Sraddha produces gratification to beings who are dead,
then why not give food down below to those who are standing on the house-top?
If he who departs from the body goes to another world,
how is it that he come not back again, restless for love of his kindred?
Hence it is only as a means of livelihood that Brahmans have established here
all these ceremonies for the dead, — there is no other fruit anywhere.
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while the eating of flesh was similarly commanded by night-prowling demons.

Those parts which survive indicate a strong anti-clerical bias, accusing Brahmins of fostering religious beliefs only so they could obtain a livelihood. The proper aim of a Charvakan or Charvaka, according to these sources, was to live a prosperous, happy, and productive life in this world.

Astika schools, Buddhism, and Jainism versus Cārvāka

Cārvākas cultivated a philosophy wherein theology and what they called "speculative metaphysics" were to be avoided. The Cārvākas accepted direct perception as the surest method to prove the truth of

anything. Though their opponents tried to caricature the Lokayatikas' arguments, the latter did not completely reject the method of inference. Debiprasad Chattopadhyaya quotes S. N. Dasgupta:
"Purandara (a Lokāyata philosopher) [...] admits the usefulness of inference in determining the nature of all worldly things where perceptual experience is available; but inference cannot be employed for establishing any dogma regarding the transcendental world, or life after death or the law of karma which cannot be available to ordinary perceptual experience."

While a Cārvāka's thought is characterized by an insistence on joyful living on one hand and Jainism is known to emphasize penance on the other, Buddhism is said to stand for a "middle way", avoiding indulgence in sensual pleasures and penance alike. Temperance - the enjoyment of life's pleasures in a moderate manner, rather than total abstinence - was the Cārvākas' primary *modus operandi*. In this respect, they much resemble the Epicureans of Greece .

The Cārvākas did not deny the difference between the dead and the living and recognized both as realities. A person lives, the same person dies: that is a perceived, and hence the only provable, fact. In this regard, the Cārvākas found themselves at odds with all the other religions of the time. Of the five fundamental elements, the *Panchamahaabhutas*, Prithvi (earth or solidity), *jal* (water or liquidity), *agni* (fire or fieriness or brightness), *vcayu* (wind or movement), and *aakaasha* (lit.space - aether or emptiness), the Cārvākas recognised the validity of only the first four and thought that a combination of these four elements produced a certain vitality called life.

Rejection of the soul as separate from the body led the Cārvākas to confine their thinking to this world only. This does not mean that they denied the cause-effect relationship. They accepted the "like causes like result" (*Karmavipaaka*) rule, restricted it to this life and this world and admitted exceptions to that rule.

Whereas most systems of Astika philosophy advocated a caste system, the Cārvākas denounced the caste system, calling it artificial, unreal and hence unacceptable. "What is this senseless humbug about the castes and the high and low among them when the organs like the mouth, etc in the human body are the same?"

Abul Fazl on Lokāyata

Ain-i-Akbari, written by Abul Fazl, the famous historian of Akbar's court, mentions a symposium of philosophers of all faiths held in

1578 at Akbar's insistence. Some Cārvāka thinkers are said to have participated in this symposium.

Under the heading "Nastika," Abul Fazl has referred to the good work, judicious administration, and welfare schemes that were emphasized by the Cārvāka lawmakers. Somadeva has also mentioned the Cārvāka method of defeating the enemies of the nation. Contrary to popular opinion, these so-called "peasant religions(or opinions)" - the direct translation of the word "Lokayata" - never demanded that the practitioner give up happiness; all they said was that that the means of happiness is giving up that which contradicts carvaka, who claimed that (material) pleasures suffice to give happiness to the (material) body.

Buddhism

Buddhism is a religion and philosophy encompassing a variety of traditions, beliefs and practices, largely based on teachings attributed to Siddhartha Gautama, commonly known as the Buddha (Pāli/Sanskrit "the awakened one"), and is classified as an Indian religion. The Buddha lived and taught in the northeastern Indian subcontinent sometime between the 6th and 4th centuries BCE. He is recognized by adherents as an awakened teacher who shared his insights to help sentient beings end suffering (or dukkha), achieve nirvana, and escape what is seen as a cycle of suffering and rebirth.

Two major branches of Buddhism are recognized: Theravada ("The School of the Elders") and Mahayana ("The Great Vehicle"). Theravada—the oldest surviving branch—has a widespread following in Sri Lanka and Southeast Asia, and Mahayana is found throughout East Asia and includes the traditions of Pure Land, Zen, Nichiren Buddhism, Tibetan Buddhism, Shingon, Tendai and Shinnyo-en. In some classifications Vajrayana, a subcategory of Mahayana, is recognized as a third branch. While Buddhism remains most popular within Asia, both branches are now found throughout the world. Various sources put the number of Buddhists in the world at between 230 million and 500 million, making it the world's fourth-largest religion.

Buddhist schools vary significantly on the exact nature of the path to liberation, the importance and canonicity of various teachings and scriptures, and especially their respective practices. The foundations of Buddhist tradition and practice are the Three Jewels: the Buddha, the Dharma (the teachings), and the Sangha (the community). Taking "refuge in the triple gem" has traditionally been a declaration and commitment to being on the Buddhist path and in general distinguishes a Buddhist from a non-Buddhist. Other practices may include following ethical precepts, support of the monastic community, renouncing conventional living and becoming a monastic, meditation (this category includes mindfulness), cultivation of higher wisdom and discernment, study of scriptures, devotional practices, ceremonies, and in the Mahayana tradition, invocation of buddhas and bodhisattvas.

Life of the Buddha

The evidence of the early texts suggests that the Buddha was born in a community that was on the periphery, both geographically and culturally, of fifth century BCE northeast India. This community seems to have had two categories of people, masters and servants. It was either a small republic, in which case his father was an elected chieftain or an oligarchy, in which case his father was an oligarch.

This community was likely not yet absorbed into Brahmanical culture (the tradition that would evolve into Hinduism), and it is even possible that the Buddha's mother tongue was not Indo-Aryan. Following the Buddha's death, Buddhist tradition built up an alternative biography and mythologized some aspects of his early life. According to the Theravada Tipitaka scriptures, the Buddha was born in Lumbini, around the year 563 BCE, and raised in Kapilavastu, both in modern-day Nepal.

According to this narrative, shortly after the birth of young prince Siddhartha Gautama, an astrologer visited the young prince's father—King Śuddhodana—and prophesied that Siddhartha would either become a great king or renounce the material world to become a holy man, depending on whether he saw what life was like outside the palace walls.

Śuddhodana was determined to see his son become a king so he prevented him from leaving the palace grounds. But at age 29, despite his father's efforts, Siddhartha ventured beyond the palace several times. In a series of encounters—known in Buddhist literature as the four sights he learned of the suffering of ordinary people, encountering an old man, a sick man, a corpse and, finally, an ascetic holy man, apparently content and at peace with the world. These experiences prompted Gautama to abandon royal life and take up a spiritual quest.

Gautama first went to study with famous religious teachers of the day, and mastered the meditative attainments they taught. But he found that they did not provide a permanent end to suffering, so he continued his quest. He next attempted an extreme asceticism, which was a religious pursuit common among the Shramanas, a religious culture distinct from the Vedic one. Gautama underwent prolonged fasting, breath-holding, and exposure to pain. He almost starved himself to death in the process. He realized that he had taken this kind of practice to its limit, and had not put an end to suffering. So in a pivotal moment he accepted milk and rice from a village girl and changed his approach. He devoted himself to anapanasati meditation, through which he discovered what Buddhists call the Middle Way: a path of moderation between the extremes of self-indulgence and self-mortification.

Gautama was now determined to complete his spiritual quest. At the age of 35, he famously sat in meditation under a sacred fig tree—known as the Bodhi tree—in the town of Bodh Gaya, India, and vowed not to rise before achieving enlightenment. After many days, he finally destroyed the fetters of his mind, thereby liberating himself from the cycle of suffering and rebirth, and arose as a fully enlightened being. Soon thereafter, he attracted a band of followers and instituted a monastic order. Now, as the Buddha, he spent the rest of his life teaching the path of awakening he discovered, traveling throughout the northeastern part of the Indian subcontinent, and died at the age of 80 (483 BCE) in Kushinagar, India.

The above narrative draws on the early scriptures. However, later texts, such as the Mahayana *Lalitavistara Sutra*, give different accounts.

Scholars are hesitant to make unqualified claims about the historical facts of the Buddha's life. Most accept that he lived, taught and founded a monastic order but do not consistently accept the details in his biographies. According to author Michael Carrithers, while there are good reasons to doubt the traditional account, "the outline of the life must be true: birth, maturity, renunciation, search, awakening and liberation, teaching, death."

In writing her biography of Buddha, Karen Armstrong noted, "It is obviously difficult, therefore, to write a biography of the Buddha that will meet modern criteria, because we have very little information that can be considered historically sound... [but] we can be reasonably confident Siddhatta Gotama did indeed exist and that his disciples preserved the memory of his life and teachings as well as they could"

Buddhist concepts

Life and the world

Karma as the law of cause and effect

Karma (from Sanskrit: "action, work") in Buddhism is the force that drives saṃsāra—the cycle of suffering and rebirth for each being. Good, skillful deeds (Pāli: "kusala") and bad, unskillful (Pāli: "akusala") actions produce "seeds" in the mind which come to fruition either in this life or in a subsequent rebirth. The avoidance of unwholesome actions and the cultivation of positive actions is called śīla (from Sanskrit: "ethical conduct").

In Buddhism, karma specifically refers to those actions (of body, speech, and mind) that spring from mental intent ("cetana"), and which bring about a consequence (or fruit, "phala") or result ("vipāka"). Every time a person acts there is some quality of intention at the base of the mind and it is that quality rather than the outward appearance of the action that determines its effect.

In Theravada Buddhism there can be no divine salvation or forgiveness for one's karma, since it is a purely impersonal process that is a part of the makeup of the universe. Some Mahayana traditions hold different views. For example, the texts of certain Mahayana sutras (such as the *Lotus Sutra*, the *Angulimaliya Sutra* and the *Nirvana Sutra*) claim that reciting or merely hearing their texts can expunge great swathes of negative karma. Some forms of Buddhism (for example, Vajrayana) regard the recitation of mantras as a means for cutting off previous negative karma. The Japanese Pure Land teacher Genshin taught that Amida Buddha has the power to destroy the karma that would otherwise bind one in saṃsāra.

Rebirth

Rebirth refers to a process whereby beings go through a succession of lifetimes as one of many possible forms of sentient life, each running from conception to death. Buddhism rejects the concepts of a permanent self or an unchanging, eternal soul, as it is called in Hinduism and Christianity. According to Buddhism there ultimately is no such thing as a self independent from the rest of the universe (the doctrine of anatta). Rebirth in subsequent existences must be understood as the continuation of a dynamic, ever-changing process of "dependent arising" ("pratītyasamutpāda") determined by the laws of cause and effect (karma) rather than that of one being, transmigrating or incarnating from one existence to the next.

Each rebirth takes place within one of five realms according to Theravadins, or six according to other schools. These are further subdivided into 31 planes of existence:

1. Naraka beings: those who live in one of many Narakas (Hells)
2. Preta: sometimes sharing some space with humans, but invisible to most people; an important variety is the hungry ghost
3. Animals: sharing space with humans, but considered another type of life
4. Human beings: one of the realms of rebirth in which attaining Nirvana is possible
5. Asuras: variously translated as lowly deities, demons, titans, antigods; not recognized by Theravāda (Mahavihara) tradition as a separate realm
6. Devas including Brahmas: variously translated as gods, deities, spirits, angels, or left untranslated

Rebirths in some of the higher heavens, known as the Śuddhāvāsa Worlds (Pure Abodes), can be attained only by skilled Buddhist practitioners known as anāgāmis (non-returners). Rebirths in the arupa-dhatu (formless realms) can be attained only by those who can meditate on the arūpajhānas, the highest object of meditation.

According to East Asian and Tibetan Buddhism, there is an intermediate state (Tibetan "Bardo") between one life and the next. The orthodox Theravada position rejects this; however there are passages in the *Samyutta Nikaya* of the Pali Canon (the collection of texts on which the Theravada tradition is based), that seem to lend support to the idea that the Buddha taught of an intermediate stage between one life and the next.

The cycle of saṃsāra

Sentient beings crave pleasure and are averse to pain from birth to death. In being controlled by these attitudes, they perpetuate the cycle of conditioned existence and suffering (saṃsāra), and produce the causes and conditions of the next rebirth after death. Each rebirth repeats this process in an involuntary cycle, which Buddhists strive to end by eradicating these causes and conditions, applying the methods laid out by the Buddha and subsequent Buddhists.

Suffering's causes and solution

The Four Noble Truths

According to the Pali Tipitaka and the Āgamas of other early Buddhist schools, the Four Noble Truths were the first teaching of Gautama Buddha after attaining Nirvana. They are sometimes considered to contain the essence of the Buddha's teachings:

1. Life as we know it ultimately is or leads to suffering/uneasiness (dukkha) in one way or another.
2. Suffering is caused by craving. This is often expressed as a deluded clinging to a certain sense of existence, to selfhood, or to the things or phenomena that we consider the cause of happiness or unhappiness. Craving also has its negative aspect, i.e. one craves that a certain state of affairs not exist.
3. Suffering ends when craving ends. This is achieved by eliminating delusion, thereby reaching a liberated state of Enlightenment (bodhi);
4. Reaching this liberated state is achieved by following the path laid out by the Buddha.

This method is described by early Western scholars, and taught as an introduction to Buddhism by some contemporary Mahayana teachers (for example, the Dalai Lama).

According to other interpretations by Buddhist teachers and scholars, lately recognized by some Western non-Buddhist scholars, the "truths" do not represent mere statements, but are categories or aspects that most worldly phenomena fall into, grouped in two:

1. Suffering and causes of suffering
2. Cessation and the paths towards liberation from suffering.

Thus, according to the Macmillan *Encyclopedia of Buddhism* they are

1. "The noble truth that is suffering"
2. "The noble truth that is the arising of suffering"
3. "The noble truth that is the end of suffering"
4. "The noble truth that is the way leading to the end of suffering"

The early teaching and the traditional Theravada understanding is that the Four Noble Truths are an advanced teaching for those who are ready for them. The East Asian Mahayana position is that they are a preliminary teaching for people not yet ready for the higher and more expansive Mahayana teachings. They are little known in the Far East. Within the Nalanda/Tibetan tradition of Mahayana Buddhism, the Four Noble Truths remain essential to the path.

The Noble Eightfold Path

The Noble Eightfold Path—the fourth of the Buddha's Noble Truths—is the way to the cessation of suffering (dukkha). It has eight sections, each starting with the word "samyak" (Sanskrit, meaning "correctly", "properly", or "well", frequently translated into English as "right"), and presented in three groups known as the three higher trainings. (NB: Pāli transliterations appear in brackets after Sanskrit ones):

- **Prajñā** is the wisdom that purifies the mind, allowing it to attain spiritual insight into the true nature of all things. It includes:

1. dṛṣṭi (ditthi): viewing reality as it is, not just as it appears to be.
2. saṃkalpa (sankappa): intention of renunciation, freedom and harmlessness.

- **Śīla** is the ethics or morality, or abstention from unwholesome deeds. It includes:

3. vāc (vāca): speaking in a truthful and non-hurtful way
4. karman (kammanta): acting in a non-harmful way
5. ājīvana (ājīva): a non-harmful livelihood

- **Samādhi** is the mental discipline required to develop mastery over one's own mind. This is done through the practice of various contemplative and meditative practices, and includes:

6. vyāyāma (vāyāma): making an effort to improve
7. smṛti (sati): awareness to see things for what they are with clear consciousness, being aware of the present reality within oneself, without any craving or aversion
8. samādhi (samādhi): correct meditation or concentration, explained as the first four jhānas

The practice of the Eightfold Path is understood in two ways, as requiring either simultaneous development (all eight items practiced in parallel), or as a progressive series of stages through which the practitioner moves, the culmination of one leading to the beginning of another.

The Eightfold Path is little known in the Far East.

Middle Way

An important guiding principle of Buddhist practice is the Middle Way (or Middle Path), which is said to have been discovered by Gautama Buddha prior to his enlightenment. The Middle Way has several definitions:

1. The practice of non-extremism: a path of moderation away from the extremes of self-indulgence and self-mortification

2. The middle ground between certain metaphysical views (for example, that things ultimately either do or do not exist)
3. An explanation of Nirvana (perfect enlightenment), a state wherein it becomes clear that all dualities apparent in the world are delusory.
4. Another term for emptiness, the ultimate nature of all phenomena (in the Mahayana branch), a lack of inherent existence, which avoids the extremes of permanence and nihilism or inherent existence and nothingness

The way things are

Buddhist scholars have produced a remarkable quantity of intellectual theories, philosophies and world view concepts. Some schools of Buddhism discourage doctrinal study, and some regard it as essential, but most regard it as having a place, at least for some persons at some stages in Buddhist practice.

In the earliest Buddhist teachings, shared to some extent by all extant schools, the concept of liberation (Nirvana)—the goal of the Buddhist path—is closely related to the correct understanding of how the mind causes stress. In awakening to the true nature of clinging, one develops dispassion for the objects of clinging, and is liberated from suffering (dukkha) and the cycle of incessant rebirths (saṃsāra). To this end, the Buddha recommended viewing things as characterized by the three marks of existence.

Impermanence, suffering and not-self

Anicca (Pāli for "inconstancy", usually translated as impermanence) is one of the three marks of existence. The term expresses the Buddhist notion that all compounded or conditioned phenomena (all things and experiences) are inconstant, unsteady, and impermanent. Everything we can experience through our senses is made up of parts, and its existence is dependent on external conditions. Everything is in constant flux, and so conditions and the thing itself are constantly changing. Things are constantly coming into being, and ceasing to be. Since nothing lasts, there is no inherent or fixed nature to any object or experience.

According to the impermanence doctrine, human life embodies this flux in the aging process, the cycle of rebirth (saṃsāra), and in any experience of loss. The doctrine asserts that because things are impermanent, attachment to them is futile and leads to suffering (dukkha).

Suffering or dukkha (Sanskrit duḥkha, which according to grammatical tradition derived from dus-kha "uneasy", but according to Monier-Williams more likely a Prakritized form of dus-stha "unsteady, disquieted") is a central concept in Buddhism. The word roughly corresponds to a number of terms in English including suffering, pain, unsatisfactoriness, sorrow, affliction, anxiety, dissatisfaction, discomfort, anguish, stress, misery, and frustration. Although dukkha is often translated as "suffering", its philosophical meaning is more analogous to "disquietude" as in the condition of being disturbed. As such, "suffering" is too narrow a translation with "negative emotional connotations" which can give the impression that the Buddhist view is one of pessimism, but Buddhism seeks to be neither pessimistic nor optimistic, but realistic. Thus in English-language Buddhist literature "dukkha" is often left untranslated, so as to encompass its full range of meaning.

Anatta (Pāli) or anātman (Sanskrit) refers to the notion of "not-self". Upon careful examination, one finds that no phenomenon is really "I" or "mine"; these concepts are in fact constructed by the mind. In the *Nikayas* anatta is not meant as a metaphysical assertion, but as an approach for gaining release from suffering. In fact, the Buddha rejected both of the metaphysical assertions "I have a Self" and "I have no Self" as ontological views that bind one to suffering. When asked if the self was identical with the body, the Buddha refused to answer. By analyzing the constantly changing physical and mental constituents (skandhas) of a person or object, the practitioner comes to the conclusion that neither the respective parts nor the person as a whole comprise a self.

Dependent arising

The doctrine of pratītyasamutpāda (Sanskrit; Pali: paticcasamuppāda) is an important part of Buddhist metaphysics. It states that phenomena arise together in a mutually interdependent web of cause and effect. It is variously rendered into English as "dependent origination", "conditioned genesis", "dependent co-arising", "interdependent arising", or "contingency".

The best-known application of the concept of pratītyasamutpāda is the scheme of Twelve Nidānas (from Pāli "nidāna" meaning "cause, foundation, source or origin"), which explain the continuation of the cycle of suffering and rebirth (saṃsāra) in detail.

The Twelve Nidānas describe a causal connection between the subsequent characteristics or conditions of cyclic existence, each one giving rise to the next:

1. Avidyā: ignorance, specifically spiritual ignorance of the nature of reality
2. Saṃskāras: literally formations, explained as referring to karma
3. Vijñāna: consciousness, specifically discriminative
4. Nāmarūpa: literally name and form, referring to mind and body.
5. Ṣaḍāyatana: the six sense bases: eye, ear, nose, tongue, body and mind-organ
6. Sparśa: variously translated contact, impression, stimulation (by a sense object)
7. Vedanā: usually translated feeling: this is the "hedonic tone", i.e. whether something is pleasant, unpleasant or neutral
8. Tṛṣṇā: literally thirst, but in Buddhism nearly always used to mean craving
9. Upādāna: clinging or grasping; the word also means fuel, which feeds the continuing cycle of rebirth
10. Bhava: literally being (existence) or becoming. (The Theravada explains this as having two meanings: karma, which produces a new existence, and the existence itself.)
11. Jāti: literally birth, but life is understood as starting at conception
12. Jarāmaraṇa: (old age and death) and also. śokaparidevaduḥkhadaurmanasyopāyāsa (sorrow, lamentation, pain, sadness, and misery)

Sentient beings always suffer throughout saṃsāra, until they free themselves from this suffering by attaining Nirvana. Then the absence of the first Nidāna—ignorance—leads to the absence of the others.

Emptiness

Mahayana Buddhism received significant theoretical grounding from Nagarjuna (perhaps c. 150–250 CE), arguably the most influential scholar within the Mahayana tradition. Nagarjuna's primary contribution to Buddhist philosophy was the systematic exposition of the concept of śūnyatā, or "emptiness," widely attested in the *Prajñāpāramitā* sutras which were emergent in his era. The concept of emptiness brings together other key Buddhist doctrines, particularly anatta and pratītyasamutpāda (dependent origination), to refute the metaphysics of Sarvastivada and Sautrantika (extinct non-Mahayana schools). For Nagarjuna, it is not merely sentient beings that are empty of ātman; all phenomena (dharmas) are without any svabhava (literally "own-nature" or "self-nature"), and thus without any underlying essence; they are "empty" of being independent; thus the heterodox theories of svabhava circulating at the time were refuted on the basis of the doctrines of early Buddhism. Nagarjuna's school of thought is known as the Mādhyamaka. Some of the writings attributed to Nagarjuna made explicit references to Mahayana texts, but his philosophy was argued within the parameters set out by the agamas. He may have arrived at his positions from a desire to achieve a consistent exegesis of the Buddha's doctrine as recorded in the Canon. In the eyes of Nagarjuna the Buddha was not merely a forerunner, but the very founder of the Mādhyamaka system.

Sarvastivada teachings—which were criticized by Nāgārjuna—were reformulated by scholars such as Vasubandhu and Asanga and were adapted into the Yogacara (Sanskrit: yoga practice) school. While the Mādhyamaka school held that asserting the existence or non-existence of any ultimately real thing was inappropriate, some exponents of Yogacara asserted that the mind and only the mind is ultimately real (a doctrine known as cittamatra). Not all Yogacarins asserted that mind was truly existent; Vasubandhu and Asanga in particular did not. These two schools of thought, in opposition or synthesis, form the basis of subsequent Mahayana metaphysics in the Indo-Tibetan tradition.

Besides emptiness, Mahayana schools often place emphasis on the notions of perfected spiritual insight (prajñāpāramitā) and Buddha-nature (tathāgatagarbha, meaning "Buddha embryo" or "Buddha-matrix"). According to the *Tathāgatagarbha Sutras*, the Buddha revealed the reality of the deathless Buddha-nature, which is said to be inherent in all sentient beings and enables them all eventually to reach complete enlightenment, i.e. Buddhahood. Buddha-nature is stated in the Mahayana *Angulimaliya Sutra* and *Mahaparinirvana Sutra* to not be śūnya, but to be replete with eternal Buddhic virtues. In the *Tathāgatagarbha Sutras* the Buddha is portrayed proclaiming that the teaching of the tathāgatagarbha constitutes the "absolutely final culmination" of his Dharma—the highest presentation of truth (other sūtras make similar statements about other teachings) and it has traditionally been regarded as the highest teaching in East Asian Buddhism. However, in modern China all doctrines are regarded as equally valid. The Mahayana can also on occasion communicate a vision of the Buddha or Dharma which amounts to mysticism and gives expression to a form of mentalist panentheism.

Speculation versus direct experience in Buddhist epistemology

Decisive in distinguishing Buddhism from other schools of Indian philosophy is the issue of epistemological justification. While all schools of Indian logic recognize various sets of valid justifications for knowledge (pramana) Buddhism recognizes a smaller set than do the others. All accept perception and inference, for example, but for some schools of Buddhism the received textual tradition is an equally valid epistemological category.

According to the scriptures, during his lifetime the Buddha remained silent when asked several metaphysical questions. These regarded issues such as whether the universe is eternal or non-eternal (or whether it is finite or infinite), the unity or separation of the body and the self, the complete inexistence of a person after Nirvana and death, and others. One explanation for this silence is that such questions distract from activity that is practical to realizing enlightenment and bring about the danger of substituting the experience of liberation by conceptual understanding of the doctrine or by religious faith. Another explanation is that both affirmative and negative positions regarding these questions are based on attachment to and misunderstanding of the aggregates and senses. That is, when one sees these things for what they are, the idea of forming positions on such metaphysical questions simply does not occur to one. Another closely related explanation is that reality is devoid of designations, or empty, and therefore language itself is *a priori* inadequate.

Thus, the Buddha's silence does not indicate misology or disdain for philosophy. Rather, it indicates that he viewed these questions as not leading to true knowledge. Dependent arising provides a framework for analysis of reality that is not based on metaphysical assumptions regarding existence or non-existence, but instead on direct cognition of phenomena as they are presented to the mind. This informs and supports the Buddhist approach to liberation via the Noble Eightfold Path.

The Buddha of the earliest Buddhists texts describes Dharma (in the sense of "truth") as "beyond reasoning" or "transcending logic", in the sense that reasoning is a subjectively introduced aspect of the way humans perceive things, and the conceptual framework which underpins it is a part of the cognitive process, rather than a feature of things as they really are. Being "beyond reasoning" means in this context penetrating the nature of reasoning from the inside, and removing the causes for experiencing any future stress as a result of it, rather than functioning outside of the system as a whole. -

Most Buddhists agree that, to a greater or lesser extent, words are inadequate to describe the goal of the Buddhist path, but concerning the usefulness of words in the path itself, schools differ radically.

In the Mahayana *Mahaparinirvana Sutra*, the Buddha insists that while pondering upon Dharma is vital, one must then relinquish fixation on words and letters, as these are utterly divorced from liberation and the Buddha-nature. The Tibetan tantra entitled the "All-Creating King" (*Kunjed Gyalpo Tantra*) also emphasizes how Buddhist truth lies beyond the range of discursive/verbal thought and is ultimately mysterious. Samantabhadra, states there: "The mind of perfect purity ... is beyond thinking and inexplicable..." Also later, the famous Indian Buddhist practitioner and teacher, mahasiddha Tilopa discouraged any intellectual activity in his six words of advice.

Professor C. D. Sebastian describes the nature of enlightenment according to one Mahayana text:

> *Bodhi* is the final goal of a Bodhisattva's career and it is indicated by such words as *buddha-jnana* (knowledge of Buddha), *sarvjnata* (omniscience), *sarvakarajnata* (the quality of knowing things as they are), ... and *acintyam jnanam* (inconceivable knowledge) ... *Bodhi* is pure universal and immediate knowledge, which extends over all time, all universes, all beings and elements, conditioned and unconditioned. It is absolute and identical with Reality and thus it is *Tathata. Bodhi* is immaculate and non-conceptual, and it, being not an outer object, cannot be understood by discursive thought. It has neither beginning, nor middle nor end and it is indivisbile. It is non-dual (*advayam*)... The only possible way to comprehend it is through *samadhi* by the yogin

The early texts, in contrast, contain explicit repudiations of attributing omniscience to the Buddha. Furthermore, the non-duality ascribed to the nature of enlightenment in the early texts is not ontological.

Mahayana often adopts a pragmatic concept of truth: doctrines are "true" in the sense of being spiritually beneficial. In modern Chinese Buddhism, all doctrinal traditions are regarded as equally valid.

Theravada promotes the concept of vibhajjavada (Pāli, literally "Teaching of Analysis") to non-Buddhists. This doctrine says that insight must come from the aspirant's experience, critical investigation, and reasoning instead of by blind faith. As the Buddha said according to the canonical scriptures:

Do not accept anything by mere tradition ... Do not accept anything just because it accords with your scriptures ... Do not accept anything merely because it agrees with your pre-conceived notions ... But when you know for yourselves—these things are moral, these things are blameless, these things are praised by the wise, these things, when performed and undertaken, conduce to well-being and happiness—then do you live acting accordingly.

Liberation

Nirvana

Nirvana (Sanskrit; Pali: "Nibbana") means "cessation", "extinction" (of craving and ignorance and therefore suffering and the cycle of involuntary rebirths (saṃsāra), "extinguished", "quieted", "calmed"; it is also known as "Awakening" or "Enlightenment" in the West. The term for anybody who has achieved *nirvana*, including the Buddha, is *arahant*.

Bodhi (Pāli and Sanskrit, in devanagari) is a term applied to the experience of Awakening of arahants. *Bodhi* literally means "awakening", but it is more commonly translated into English as "enlightenment". In Early Buddhism, *bodhi* carried a meaning synonymous to *nirvana,* using only some different metaphors to describe the experience, which implies the extinction of *raga* (greed, craving), *dosa* (hate, aversion) and *moha* (delusion). In the later school of Mahayana Buddhism, the status of *nirvana* was downgraded in some scriptures, coming to refer only to the extinction of greed and hate, implying that delusion was still present in one who attained *nirvana,* and that one needed to attain *bodhi* to eradicate delusion:

> An important development in the Mahayana [was] that it came to separate nirvana from bodhi ('awakening' to the truth, Enlightenment), and to put a lower value on the former (Gombrich, 1992d). Originally nirvana and bodhi refer to the same thing; they merely use different metaphors for the experience. But the Mahayana tradition separated them and considered that nirvana referred only to the extinction of craving (passion and hatred), with the resultant escape from the cycle of rebirth. This interpretation ignores the third fire, delusion: the extinction of delusion is of course in the early texts identical with what can be positively expressed as gnosis, Enlightenment.
>
> —Richard F. Gombrich, *How Buddhism Began*

Therefore, according to Mahayana Buddhism, the *arahant* has attained only *nirvana,* thus still being subject to delusion, while the *bodhisattva* not only achieves *nirvana* but full liberation from delusion as well. He thus attains *bodhi* and becomes a *buddha.* In Theravada Buddhism, *bodhi* and *nirvana* carry the same meaning as in the early texts, that of being freed from greed, hate and delusion.

The term *parinirvana* is also encountered in Buddhism, and this generally refers to the complete *nirvana* attained by the *arhat* at the moment of death, when the physical body expires.

Buddhas

Theravada

In Theravada doctrine, a person may awaken from the "sleep of ignorance" by directly realizing the true nature of reality; such people are called *arahants* and occasionally *buddhas.* After numerous lifetimes of spiritual striving, they have reached the end of the cycle of rebirth, no longer reincarnating as human, animal, ghost, or other being. The commentaries to the Pali Canon classify these awakened beings into three types:

- *Sammasambuddha,* usually just called Buddha, who discovers the truth by himself and teaches the path to awakening to others
- *Paccekabuddha,* who discovers the truth by himself but lacks the skill to teach others
- *Savakabuddha,* who receive the truth directly or indirectly from a Sammasambuddha

Bodhi and *nirvana* carry the same meaning, that of being freed from craving, hate, and delusion. In attaining *bodhi,* the *arahant* has overcome these obstacles. As a further distinction, the extinction of only hatred and greed (in the sensory context) with some residue of delusion, is called *anagami.*

Mahayana

In the Mahayana, the Buddha tends not to be viewed as merely human, but as the earthly projection of a beginningless and endless, omnipresent being beyond the range and reach of thought. Moreover, in certain Mahayana sutras, the Buddha, Dharma and Sangha are viewed essentially as One: all three are seen as the eternal Buddha himself.

Celestial Buddhas are individuals who no longer exist on the material plane of existence, but who still aid in the enlightenment of all beings. Nirvana came to refer only to the extinction of greed and hate, implying that delusion was still present in one who attained Nirvana. Bodhi became a higher attainment that eradicates delusion entirely.

Thus, the *Arahant* attains Nirvana but not Bodhi, thus still being subject to delusion, while the Buddha attains Bodhi.

The method of self-exertion or "self-power"—without reliance on an external force or being—stands in contrast to another major form of Buddhism, Pure Land, which is characterised by utmost trust in the salvific "other-power" of Amitabha Buddha. Pure Land Buddhism is a very widespread and perhaps the most faith-orientated manifestation of Buddhism and centres upon the conviction that faith in Amitabha Buddha and the chanting of homage to his name will liberate one at death into the "happy land" or "pure land" of Amitabha Buddha. This Buddhic realm is variously construed as a foretaste of Nirvana, or as essentially Nirvana itself. The great vow of Amitabha Buddha to rescue all beings from samsaric suffering is viewed within Pure Land Buddhism as universally efficacious, if only one has faith in the power of that vow or chants his name.

Nearly all Chinese Buddhists accept that the chances of attaining sufficient enlightenment by one's own efforts are very slim, so that Pure Land practice is essential as an "insurance policy" even if one practises something else.

Buddha eras

Buddhists believe Gautama Buddha was the first to achieve enlightenment in this Buddha era and is therefore credited with the establishment of Buddhism. A Buddha era is the stretch of history during which people remember and practice the teachings of the earliest *known* Buddha. This Buddha era will end when all the knowledge, evidence and teachings of Gautama Buddha have vanished. This belief therefore maintains that many Buddha eras have started and ended throughout the course of human existence. The Gautama Buddha, then, is *the Buddha of this era*, who taught directly or indirectly to all other Buddhas in it.

In addition, Mahayana Buddhists believe there are innumerable other Buddhas in other universes. A Theravada commentary says that Buddhas arise one at a time in this world element, and not at all in others.

The idea of the decline and gradual disappearance of the teaching has been influential in East Asian Buddhism. Pure Land Buddhism holds that it has declined to the point where few, if any, are capable of following the path, so most or all must rely on the power of the Buddha Amitabha. Zen and Nichiren traditionally hold that most are incapable of following the "complicated" paths of some other schools and present what they view as a simple practice instead.

Bodhisattvas

Mahayana Buddhism puts great emphasis and, in fact, encourages anybody to follow the path of a Bodhisattva.

Bodhisattva means either "enlightened (bodhi) existence (sattva)" or "enlightenment-being" or, given the variant Sanskrit spelling *satva* rather than *sattva*, "heroic-minded one (satva) for enlightenment (bodhi)". Another translation is "Wisdom-Being".

The various divisions of Buddhism understand the word Bodhisattva in different ways. Theravada and some Mahayana sources consider a Bodhisattva as someone on the path to Buddhahood, while other Mahayana sources speak of Bodhisattvas renouncing Buddhahood, but especially in Mahayana Buddhism, it mainly refers to a being that compassionately refrains from entering nirvana in order to save others. So the Bodhisattva is a person who already has a considerable degree of enlightenment and seeks to use their wisdom to help other sentient beings to become liberated themselves.

While Theravada regards it as an option, Mahayana encourages everyone to follow a Bodhisattva path and to take the Bodhisattva vows. With these vows, one makes the promise to work for the complete enlightenment of all sentient beings.

A famous saying by the 8th-century Indian Buddhist scholar-saint Shantideva, which the 14th Dalai Lama often cites as his favourite verse, summarizes the Bodhisattva's intention (Bodhicitta) as follows: "For as long as space endures, and for as long as living beings remain, until then may I too abide to dispel the misery of the world."

According to the Mahayana, a Bodhisattva practices in the six perfections: giving, morality, patience, joyous effort, concentration and wisdom.

Practice

Devotion

Devotion is an important part of the practice of most Buddhists. Devotional practices include bowing, offerings, pilgrimage, and chanting. In Pure Land Buddhism, devotion to the Buddha Amitabha is the main practice. In Nichiren Buddhism, devotion to the Lotus Sutra is the main practice.

Refuge in the Three Jewels

Traditionally, the first step in most Buddhist schools requires taking refuge in the Three Jewels (Sanskrit: *tri-ratna*, Pāli: *ti-ratana*) as the foundation of one's religious practice. The practice of taking refuge on behalf of young or even unborn children is mentioned in the *Majjhima Nikaya,* recognized by most scholars as an early text (cf. Infant baptism). Tibetan Buddhism sometimes adds a fourth refuge, in the *lama*. In Mahayana, the person who chooses the *bodhisattva* path makes a vow or pledge, considered the ultimate expression of compassion. In Mahayana, too, the Three Jewels are perceived as possessed of an eternal and unchanging essence and as having an irreversible effect: "The Three Jewels have the quality of excellence. Just as real jewels never change their faculty and goodness, whether praised or reviled, so are the Three Jewels (Refuges), because they have an eternal and immutable essence. These Three Jewels bring a fruition that is changeless, for once one has reached Buddhahood, there is no possibility of falling back to suffering."

The Three Jewels are:

- The Buddha. This is a title for those who have attained Nirvana. The Buddha could also be represented as a concept instead of a specific person: the perfect wisdom that understands *Dharma* and sees reality in its true form. In Mahayana Buddhism, the Buddha can be viewed as the supreme Refuge: "Buddha is the Unique Absolute Refuge. Buddha is the Imperishable, Eternal, Indestructible and Absolute Refuge."
- The *Dharma*. The teachings or law of nature as expounded by the Gautama Buddha. It can also, especially in Mahayana, connote the ultimate and sustaining Reality which is inseparable from the Buddha. Further, from some Mahayana perspectives, the Dharma embodied in the form of a great sutra (Buddhic scripture) can replace the need for a personal teacher and can be a direct and spontaneous gateway into Truth (Dharma). This is especially said to be the case with the Lotus Sutra. Dr. Hiroshi Kanno writes of this view of the *Lotus Sutra*: "it is a Dharma-gate of sudden enlightenment proper to the Great Vehicle; it is a Dharma-gate whereby one awakens spontaneously, without resorting to a teacher".
- The *Sangha*. Those who have attained to any of the Four stages of enlightenment, or simply the congregation of monastic practitioners.

According to the scriptures, Gautama Buddha presented himself as a model. The Dharma offers a refuge by providing guidelines for the alleviation of suffering and the attainment of Nirvana. The Sangha is considered to provide a refuge by preserving the authentic teachings of the Buddha and providing further examples that the truth of the Buddha's teachings is attainable.

Buddhist ethics

Śīla (Sanskrit) or *sīla* (Pāli) is usually translated into English as "virtuous behavior", "morality", "ethics" or "precept". It is an action committed through the body, speech, or mind, and involves an intentional effort. It is one of the *three practices* (*sila*, *samadhi*, and *panya*) and the second *pāramitā*. It refers to moral purity of thought, word, and deed. The four conditions of *śīla* are chastity, calmness, quiet, and extinguishment.

Śīla is the foundation of *Samadhi/Bhāvana* (Meditative cultivation) or mind cultivation. Keeping the precepts promotes not only the peace of mind of the cultivator, which is internal, but also peace in the community, which is external. According to the Law of Karma, keeping the precepts are meritorious and it acts as causes which would bring about peaceful and happy effects. Keeping these precepts keeps the cultivator from rebirth in the four woeful realms of existence.

Śīla refers to overall principles of ethical behavior. There are several levels of *sila*, which correspond to "basic morality" (five precepts), "basic morality with asceticism" (eight precepts), "novice monkhood" (ten precepts) and "monkhood" (*Vinaya* or *Patimokkha*). Lay people generally undertake to live by the five precepts, which are common to all Buddhist schools. If they wish, they can choose to undertake the eight precepts, which add basic asceticism.

The five precepts are training rules in order to live a better life in which one is happy, without worries, and can meditate well:

1. To refrain from taking life (non-violence towards sentient life forms), or *ahimsā*
2. To refrain from taking that which is not given (not committing theft)
3. To refrain from sensual (including sexual) misconduct
4. To refrain from lying (speaking truth always)
5. To refrain from intoxicants which lead to loss of mindfulness (specifically, drugs and alcohol)

The precepts are not formulated as imperatives, but as training rules that laypeople undertake voluntarily to facilitate practice. In Buddhist thought, the cultivation of dana and ethical conduct will themselves refine consciousness to such a level that rebirth in one of the lower heavens is likely, even if there is no further Buddhist practice. There is nothing improper or un-Buddhist about limiting one's aims to this level of attainment.

In the eight precepts, the third precept on sexual misconduct is made more strict, and becomes a precept of celibacy. The three additional precepts are:

6. To refrain from eating at the wrong time (only eat from sunrise to noon)
7. To refrain from dancing and playing music, wearing jewelry and cosmetics, attending shows and other performances
8. To refrain from using high or luxurious seats and bedding

The complete list of ten precepts may be observed by laypeople for short periods. For the complete list, the seventh precept is partitioned into two, and a tenth added:

6. To refrain from taking food at an unseasonable time, that is after the mid-day meal
7. To refrain from dancing, music, singing and unseemly shows
8. To refrain from the use of garlands, perfumes, ointments, and from things that tend to beautify and adorn (the person)
9. To refrain from (using) high and luxurious seats (and beds)
10. To refrain from accepting gold and silver

Monastic life

Vinaya is the specific moral code for monks and nuns. It includes the Patimokkha, a set of 227 rules for monks in the Theravadin recension. The precise content of the vinayapitaka (scriptures on Vinaya) differ slightly according to different schools, and different schools or subschools set different standards for the degree of adherence to Vinaya. Novice-monks use the ten precepts, which are the basic precepts for monastics.

Regarding the monastic rules, the Buddha constantly reminds his hearers that it is the spirit that counts. On the other hand, the rules themselves are designed to assure a satisfying life, and provide a perfect springboard for the higher attainments. Monastics are instructed by the Buddha to live as "islands unto themselves". In this sense, living life as the vinaya prescribes it is, as one scholar puts it: "more than merely a means to an end: it is very nearly the end in itself."

In Eastern Buddhism, there is also a distinctive Vinaya and ethics contained within the Mahayana Brahmajala Sutra (not to be confused with the Pali text of that name) for Bodhisattvas, where, for example, the eating of meat is frowned upon and vegetarianism is actively encouraged . In Japan, this has almost completely displaced the monastic vinaya, and allows clergy to marry.

Meditation

Buddhist meditation is fundamentally concerned with two themes: transforming the mind and using it to explore itself and other phenomena. According to Theravada Buddhism the Buddha taught two types of meditation, *samatha* meditation (Sanskrit: *śamatha*) and *vipassanā* meditation (Sanskrit: *vipaśyanā*). In Chinese Buddhism, these exist (translated *chih kuan*), but Chan (Zen) meditation is more popular. According to Peter Harvey, whenever Buddhism has been healthy, not only monks, nuns, and married lamas, but also more committed lay people have practiced meditation. According to Routledge's Encyclopedia of Buddhism, in contrast, throughout most of Buddhist history before modern times, serious meditation by lay people has been unusual. The evidence of the early texts suggests that at the time of the Buddha, many male and female lay practitioners did practice meditation, some even to the point of proficiency in all eight jhānas.

Samādhi (meditative cultivation): samatha meditation

In the language of the Noble Eightfold Path, *samyaksamādhi* is "right concentration". The primary means of cultivating *samādhi* is meditation. Upon development of *samādhi*, one's mind becomes purified of defilement, calm, tranquil, and luminous.

Once the meditator achieves a strong and powerful concentration (*jhāna*, Sanskrit *dhyāna*), his mind is ready to penetrate and gain insight (vipassanā) into the ultimate nature of reality, eventually obtaining release from all suffering. The cultivation of mindfulness is essential to mental concentration, which is needed to achieve insight.

Samatha meditation starts from being mindful of an object or idea, which is expanded to one's body, mind and entire surroundings, leading to a state of total concentration and tranquility (*jhāna*) There are many variations in the style of meditation, from sitting cross-legged or kneeling to chanting or walking. The most common method of meditation is to concentrate on one's breath (anapanasati), because this practice can lead to both *samatha* and *vipassana'*.

In Buddhist practice, it is said that while *samatha* meditation can calm the mind, only *vipassanā* meditation can reveal how the mind was disturbed to start with, which is what leads to knowledge (*jñāna*;

Pāli *ñāṇa*) and understanding (*prajñā* Pāli *paññā*), and thus can lead to *nirvāṇa* (Pāli *nibbāna*). When one is in jhana, all defilements are suppressed temporarily. Only understanding (*prajñā* or *vipassana*) eradicates the defilements completely. Jhanas are also states which *Arahants* abide in order to rest.

In Theravāda

In Theravāda Buddhism, the cause of human existence and suffering is identified as craving, which carries with it the various defilements. These various defilements are traditionally summed up as greed, hatred and delusion. These are believed to be deeply rooted afflictions of the mind that create suffering and stress. In order to be free from suffering and stress, these defilements need to be permanently uprooted through internal investigation, analyzing, experiencing, and understanding of the true nature of those defilements by using *jhāna*, a technique which is part of the Noble Eightfold Path. It will then lead the meditator to realize the Four Noble Truths, Enlightenment and *Nibbana*. Nibbana is the ultimate goal of Theravadins.

Prajñā (Wisdom): vipassana meditation

Prajñā (Sanskrit) or *paññā* (Pāli) means wisdom that is based on a realization of dependent origination, The Four Noble Truths and the three marks of existence. *Prajñā* is the wisdom that is able to extinguish afflictions and bring about *bodhi*. It is spoken of as the principal means of attaining *nirvāṇa*, through its revelation of the true nature of all things as *dukkha* (unsatisfactoriness), *anicca* (impermanence) and *anatta* (not-self). *Prajñā* is also listed as the sixth of the six *pāramitās* of the Mahayana.

Initially, *prajñā* is attained at a conceptual level by means of listening to sermons (dharma talks), reading, studying, and sometimes reciting Buddhist texts and engaging in discourse. Once the conceptual understanding is attained, it is applied to daily life so that each Buddhist can verify the truth of the Buddha's teaching at a practical level. Notably, one could in theory attain Nirvana at any point of practice, whether deep in meditation, listening to a sermon, conducting the business of one's daily life, or any other activity.

Zen

Zen Buddhism, pronounced *chán* in Chinese, *seon* in Korean or *zen* in Japanese (derived from the Sanskrit term *dhyāna*, meaning "meditation") is a form of Buddhism that became popular in China, Korea and Japan and that lays special emphasis on meditation. Zen places less emphasis on scriptures than some other forms of

Buddhism and prefers to focus on direct spiritual breakthroughs to truth.

Zen Buddhism is divided into two main schools: Rinzai and Soto, the former greatly favouring the use in meditation on the koan (a meditative riddle or puzzle) as a device for spiritual break-through, and the latter (while certainly employing koans) focusing more on *shikantaza* or "just sitting".

Zen Buddhist teaching is often full of paradox, in order to loosen the grip of the ego and to facilitate the penetration into the realm of the True Self or Formless Self, which is equated with the Buddha himself. According to Zen master, Kosho Uchiyama, when thoughts and fixation on the little 'I' are transcended, an Awakening to a universal, non-dual Self occurs: ' When we let go of thoughts and wake up to the reality of life that is working beyond them, we discover the Self that is living universal non-dual life (before the separation into two) that pervades all living creatures and all existence.'. Thinking and thought must therefore not be allowed to confine and bind one. Nevertheless, Zen does not neglect the scriptures.

Vajrayana and Tantra

Though based upon Mahayana, Tibeto-Mongolian Buddhism is one of the schools that practice *Vajrayāna* or "Diamond Vehicle" (also referred to as Mantrayāna, Tantrayāna, Tantric Buddhism, or esoteric Buddhism). It accepts all the basic concepts of Mahāyāna, but also includes a vast array of spiritual and physical techniques designed to enhance Buddhist practice. Tantric Buddhism is largely concerned with ritual and meditative practices. One component of the Vajrayāna is harnessing psycho-physical energy through ritual, visualization, physical exercises, and meditation as a means of developing the mind. Using these techniques, it is claimed that a practitioner can achieve Buddhahood in one lifetime, or even as little as three years. In the Tibetan tradition, these practices can include sexual yoga, though only for some very advanced practitioners.

History

Philosophical roots

Historically, the roots of Buddhism lie in the religious thought of Ancient India during the second half of the first millennium BC. That was a period of social and religious turmoil, as there was significant discontent with the sacrifices and rituals of Vedic Brahmanism. It was challenged by numerous new ascetic religious and philosophical groups and teachings that broke with the Brahmanic tradition and rejected the authority of the Vedas and the Brahmans. These groups, whose members were known as shramanas, were a continuation of a non-Vedic strand of Indian thought distinct from Indo-Aryan Brahmanism. Scholars have reasons to believe that ideas such as samsara, karma (in the sense of the influence of morality on rebirth), and moksha originated in the shramanas, and were later adopted by Brahmin orthodoxy. At the same time, they were influenced by, and in some respects continued, earlier philosophical thought within the Vedic tradition as reflected e.g. in the Upanishads. These movements included, besides Buddhism, various skeptics (such as Sanjaya Belatthiputta), atomists (such as Pakudha Kaccayana), materialists (such as Ajita Kesakambali), antinomians (such as Purana Kassapa); the most important ones in the 5th century BC were the Ajivikas, who emphasized the rule of fate, the Lokayata (materialists), the Ajnanas (agnostics) and the Jains, who stressed that the soul must be freed from matter.

Many of these new movements shared the same conceptual vocabulary - atman (“Self"), buddha ("awakened one”), dhamma (“rule” or “law”), karma (“action”), nirvana (“extinguishing”), samsara (“eternal recurrence”) and yoga (“spiritual practice”). The shramanas rejected the Veda, and the authority of the brahmans, who claimed to be in possession of revealed truths not knowable by any ordinary human means; moreover, they declared that the entire Brahmanical system was fraudulent: a conspiracy of the brahmans to enrich themselves by charging exorbitant fees for the performance of bogus rites and the giving of futile advice. A particular criticism of the Buddha's was Vedic animal sacrifice. Their leaders, including Buddha, were often known as śramaṇas. The Buddha declared that priests reciting the Vedas were like blind leading the blind. According to him, those priests who had memorized the Vedas really knew nothing. He also mocked the Vedic "hymn of the cosmic man". He declared that the primary goal of Upanishadic thought, the Atman, was in fact non-existent, , and, having explained that Brahminical attempts to achieve liberation at death were futile, proposed his new idea of liberation in life. At the same time, the traditional Brahminical religion itself gradually underwent profound changes, transforming it into what is recognized as early Hinduism. In particular, the brahmans thus developed "philosophical systems of their own, meeting the new ideas with adaptations of their doctrines".

Indian Buddhism

The history of Indian Buddhism may be divided into five periods: Early Buddhism (occasionally called Pre-sectarian Buddhism), Nikaya Buddhism or Sectarian Buddhism: The period of the Early Buddhist schools, Early Mahayana Buddhism, Later Mahayana Buddhism, and Esoteric Buddhism (also called Vajrayana Buddhism).

Pre-sectarian Buddhism

Pre-sectarian Buddhism is the earliest phase of Buddhism, recognized by nearly all scholars. Its main scriptures are the Vinaya Pitaka and the four principal Nikayas or Agamas. Certain basic teachings appear in many places throughout the early texts, so most scholars conclude that Gautama Buddha must have taught something similar to the Three marks of existence, the Five aggregates, Dependent origination, Karma and Rebirth, the Four Noble Truths, the Noble Eightfold Path, and Nirvana. Some scholars disagree, and have proposed many other theories.

Early Buddhist schools

According to the scriptures, soon after the parinirvāṇa (from Sanskrit: "highest extinguishment") of Gautama Buddha, the first Buddhist council was held. As with any ancient Indian tradition, transmission of teaching was done orally. The primary purpose of the assembly was to collectively recite the teachings to ensure that no errors occurred in oral transmission. In the first council, Ānanda, a cousin of the Buddha and his personal attendant, was called upon to recite the discourses (*sūtras*, Pāli *sutta*s) of the Buddha, and, according to some sources, the abhidhamma. Upāli, another disciple, recited the monastic rules (*vinaya*). Scholars regard the traditional accounts of the council as greatly exaggerated if not entirely fictitious.

According to most scholars, at some period after the Second Council the *Sangha* began to break into separate factions. The various accounts differ as to when the actual schisms occurred. According to the *Dipavamsa* of the Pāli tradition, they started immediately after the Second Council, the Puggalavada tradition places it in 137 AN, the Sarvastivada tradition of Vasumitra says it was in the time of Asoka and the Mahasanghika tradition places it much later, nearly 100 BCE. The root schism was between the Sthaviras and the Mahāṣāṅghikas. The fortunate survival of accounts from both sides of the dispute reveals disparate traditions. The Sthavira group offers two quite distinct reasons for the schism. The Dipavamsa of the Theravāda says that the losing party in the Second Council dispute broke away in protest and formed the Maḥasanghika. This contradicts the Mahasanghikas' own *vinaya*, which shows them as on the same, winning side. The Mahāsāṅghikas argued that the Sthaviras were trying to expand the *vinaya* and may also have challenged what they perceived to be excessive claims or inhumanly high criteria for arhatship. Both parties, therefore, appealed to tradition.

The Sthaviras gave rise to several schools, one of which was the Theravāda school. Originally, these schisms were caused by disputes over vinaya, and monks following different schools of thought seem to have lived happily together in the same monasteries, but eventually, by about 100 CE if not earlier, schisms were being caused by doctrinal disagreements too.

Following (or leading up to) the schisms, each Saṅgha started to accumulate an Abhidharma, a detailed scholastic reworking of doctrinal material appearing in the Suttas, according to schematic classifications. These Abhidharma texts do not contain systematic philosophical treatises, but summaries or numerical lists. Scholars generally date these texts to around the 3rd century BCE, 100 to 200 years after the death of the Buddha. Therefore the seven Abhidharma works are generally claimed not to represent the words of the Buddha himself, but those of disciples and great scholars. Every school had its own version of the Adhidharma, with different theories and different texts. The different Adhidharmas of the various schools did not agree with each other. Scholars disagree on whether the Mahasanghika school had an Abhidhamma Pitaka or not.

Early Mahayana Buddhism

The period of Early Mahayana Buddhism concerns the origins of Mahayana and the contents of early Mahayana Sutras. The development of the various Early Buddhist Schools and the arising of Mahayana were not always consecutive. For example, the early schools continued to exist alongside Mahayana.

The commonly expressed misconception that Mahayana started as a lay-inspired movement is based on a selective reading of a very tiny sample of extant Mahayana Sutra literature. Currently scholars have moved away from this limited corpus, and have started to examine early Mahayana literature, which is very ascetic and expounds the ideal of the monks' life in the forest. A scholarly consensus about the origin of the Mahayana has not yet been reached, but it has been suggested that when Mahayana became popular, in the 5th century CE, it had become something it had previously objected to: a landed monastic institution with a lay orientation. Prior to this, the movement may well have been either a marginalized ascetic group of monks living in the forest, or a group of conservatives embedded in mainstream, socially engaged early Buddhist monasteries. Most scholars conclude that Mahayana remained a marginal movement until the 5th century AD.

The earliest Mahayana Sutras are called the Proto-Mahayana Sutras such as the Ajitasena Sutra which contains a mixture of Mahayana and pre-Mahayana ideas. It occurs in a world where monasticism is the norm, which is typical of the Pali Suttas; there is none of the usual antagonism towards the followers of the Early Buddhist Schools or the notion of Arahantship, which is typical of many Mahayana Sutras such as the White Lotus, or Vimalakirti Nirdesha. However, the sutra also has an Arahant seeing all the Buddha fields, it is said that reciting the name of the sutra will save beings from suffering and the hell realms, and a meditative practice is described which allows the practitioner to see with the eyes of a Buddha, and to receive teachings from them that are very much typical of Mahayana Sutras. Some early Mahayana Sutras are Ratnagunasamcayagatha and the Astasaharika.

Some scholars contend that the Mahayana sutras were mainly composed in the south of India, and that later the activity of writing additional scriptures was continued in the east and north of India.

Late Mahayana Buddhism

During the period of Late Mahayana Buddhism, four major types of thought developed: Madhyamaka, Yogacara, Tathagatagarbha, and Buddhist Logic as the last and most recent. In India, the two main philosophical schools of the Mahayana were the Madhyamaka and the later Yogacara. According to Dan Lusthaus, Madhyamaka and Yogacara have a great deal in common, and the commonality stems from early Buddhism. There were no great Indian teachers associated with tathagatagarbha thought.

Vajrayana (Esoteric Buddhism)

Scholarly research concerning Esoteric Buddhism is still in its early stages and has a number of problems which make research difficult:

1. Vajrayana Buddhism was influenced by Hinduism, and therefore the research has to include research on Hinduism as well.

2. The scriptures of Vajrayana have not yet been put in any kind of order.
3. Ritual has to be examined as well, not just doctrine.

The early development of Buddhism

Buddhism may have spread only slowly in India until the time of the Mauryan emperor Ashoka, who was a public supporter of the religion. The support of Aśoka and his descendants led to the construction of more stūpas (Buddhist religious memorials) and to efforts to spread Buddhism throughout the enlarged Maurya empire and even into neighboring lands—particularly to the Iranian-speaking regions of Afghanistan and Central Asia, beyond the Mauryas' northwest border, and to the island of Sri Lanka south of India. These two missions, in opposite directions, would ultimately lead, in the first case to the spread of Buddhism into China, and in the second case, to the emergence of Theravāda Buddhism and its spread from Sri Lanka to the coastal lands of Southeast Asia.

This period marks the first known spread of Buddhism beyond India. According to the edicts of Aśoka, emissaries were sent to various countries west of India in order to spread Buddhism (Dharma), particularly in eastern provinces of the neighboring Seleucid Empire, and even farther to Hellenistic kingdoms of the Mediterranean. This led, a century later, to the emergence of Greek-speaking Buddhist monarchs in the Indo-Greek Kingdom, and to the development of the Greco-Buddhist art of Gandhāra. During this period Buddhism was exposed to a variety of influences, from Persian and Greek civilization, and from changing trends in non-Buddhist Indian religions---themselves influenced by Buddhism. It is a matter of disagreement among scholars whether or not these emissaries were accompanied by Buddhist missionaries.

The Theravada school spread south from India in the 3rd century BC, to Sri Lanka and Thailand and Burma and later also Indonesia. The Dharmagupta school spread (also in 3rd century BC) north to Kashmir, Gandhara and Bactria (Afghanistan). In the 2nd century AD, Mahayana Sutras spread from that general area to China, and then to Korea and Japan, and were translated into Chinese. During the Indian period of Esoteric Buddhism (from 8th century onwards), Buddhism spread from India to Tibet and Mongolia.

Buddhism today

By the late Middle Ages, Buddhism had become virtually extinct in India, and although it continued to exist in surrounding countries, its influence was no longer expanding. It is now again gaining strength in India and elsewhere. Estimates of the number of Buddhist followers by scholars range from 230 million to 500 million, with most around 350 million. Most scholars classify similar numbers of people under a category they call "Chinese folk" or "traditional" religion, an amalgam of various traditions that includes Buddhism.

Formal membership varies between communities, but basic lay adherence is often defined in terms of a traditional formula in which the practitioner takes refuge in The Three Jewels: the *Buddha*, the *Dharma* (the teachings of the Buddha), and the *Sangha* (the Buddhist community).

Estimates are uncertain for several reasons:

- difficulties in defining who counts as a Buddhist;
- syncretism among the Eastern religions. Buddhism is practiced by adherents alongside many other religious traditions- including Taoism, Confucianism, Shinto, traditional religions, shamanism, and animism- throughout East and Southeast Asia.
- difficulties in estimating the number of Buddhists who do not have congregational memberships and often do not participate in public ceremonies;
- official policies on religion in several historically Buddhist countries that make accurate assessments of religious adherence more difficult; most notably China, Vietnam and North Korea. In many current and former Communist governments in Asia, government policies may discourage adherents from reporting their religious identity, or may encourage official counts to underestimate religious adherence.

According to one analysis, Buddhism is the fourth-largest religion in the world behind Christianity, Islam and Hinduism. The monks' order (Sangha), which began during the lifetime of the Buddha, is among the oldest organizations on earth.

- Theravāda Buddhism, using Pāli as its scriptural language, is the dominant form of Buddhism in Cambodia, Laos, Thailand, Sri Lanka, and Burma. The Dalit Buddhist movement in India (inspired by B. R. Ambedkar) also practices Theravada. Approximately 124 million adherents.
- East Asian forms of Mahayana Buddhism that use scriptures in Chinese are dominant in most of China, Japan, Korea, Taiwan, Singapore and Vietnam as well as within Chinese and Japanese

communities within Indochina, Southeast Asia and the West. Approximately 185 million adherents.

- Tibetan Buddhism is found in Tibet, Bhutan, Mongolia, surrounding areas in India, China, Nepal, and the Russian Federation. Approximately 20 million adherents.

Most Buddhist groups in the West are at least nominally affiliated with one of these three traditions.

At the present time, the teachings of all three branches of Buddhism have spread throughout the world, and Buddhist texts are increasingly translated into local languages. While, in the West, Buddhism is often seen as exotic and progressive, in the East, Buddhism is regarded as familiar and traditional. Buddhists in Asia are frequently well organized and well funded. In a number of countries, it is recognized as an official religion and receives state support. In the West, Buddhism is recognized as one of the growing spiritual influences. Modern influences increasingly lead to new forms of Buddhism that significantly depart from traditional beliefs and practices.

Overall there is an overwhelming diversity of recent forms of Buddhism.

UNIT – II

Nyaya

Nyāya (Sanskrit *ni-āyá*, literally "recursion", used in the sense of "syllogism, inference") is the name given to one of the six orthodox or *astika* schools of Hindu philosophy—specifically the school of logic. The Nyaya school of philosophical speculation is based on texts known as the Nyaya Sutras, which were written by Aksapada Gautama from around the 2nd century CE.

Overview

The most important contribution made by the Nyaya school to modern Hindu thought is its methodology. This methodology is based on a system of logic that, subsequently, has been adopted by the majority of the other Indian schools, orthodox or not. This is comparable to how Western science and philosophy can be said to be largely based on Aristotelian logic.

However, Nyaya differs from Aristotelian logic in that it is more than logic in its own right. Its followers believed that obtaining valid knowledge was the only way to obtain release from suffering. They therefore took great pains to identify valid sources of knowledge and to distinguish these from mere false opinions. Nyaya is thus a form of epistemology in addition to logic.

According to the Nyaya school, there are exactly four sources of knowledge (pramanas): perception, inference, comparison, and testimony. Knowledge obtained through each of these can, of course, still be either valid or invalid. As a result, Nyaya scholars again went to great pains to identify, in each case, what it took to make knowledge valid, in the process creating a number of explanatory schemes. In this sense, Nyaya is probably the closest Indian equivalent to contemporary analytic philosophy.

Sixteen *padartha*s or categories

The Nyaya metaphysics recognizes sixteen *padartha*s or categories and includes all six (or seven) categories of the Vaisheshika in the second one of them, called *prameya*. These sixteen categories are *pramāṇa* (valid means of knowledge), *prameya* (objects of valid knowledge), *saṁśaya* (doubt), *prayojana* (aim), *dṛṣṭānta* (example), *siddhānta* (conclusion), *avayava* (members of syllogism), *tarka* (hypothetical reasoning), *nirṇaya* (settlement), *vāda* (discussion), *jalpa* (wrangling), *vitaṇḍā* (cavilling), *hetvābhāsa* (fallacy), *chala* (quibbling), *jāti* (sophisticated refutation) and *nigrahasthāna* (point of defeat).

Epistemology

The Nyaya epistemology considers knowledge (*jñāna*) or cognition (*buddhi*) as apprehension (*upalabdhi*) or consciousness (*anubhava*). Knowledge may be valid or invalid. The Naiyayikas (the Nyaya scholars) accepted four valid means (*pramaṇa*) of obtaining valid knowledge (*prama*) - perception (*pratyakṣa*), inference (*anumāna*), comparison (*upamāna*) and verbal testimony (*śabda*). Invalid knowledge includes memory (*smṛti*), doubt (*saṁśaya*), error (*viparyaya*) and hypothetical reasoning (*tarka*).

Perception

Pratyakṣa (perception) occupies the foremost position in the Nyaya epistemology. Perception is defined by Akṣapāda Gautama in his *Nyaya Sutra* (I,i.4) as a 'non-erroneous cognition which is produced by the intercourse of sense-organs with the objects, which is not associated with a name and well-defined'. Perception can be of two types, *laukika* (ordinary) and *alaukika* (extraordinary).

Ordinary perception

Ordinary (*Laukika* or *Sadharana*) perception is of six types - visual-by eyes, olfactory-by nose, auditory-by ears, tactile-by skin, gustatory-by tongue and mental-by mind.

Extra-ordinary perception

Extraordinary (*Alaukika* or *Asadharana*) perception is of three types, viz., *Samanyalakshana* (perceiving generality from a particular object), *Jñanalakshana* (when one sense organ can also perceive qualities not attributable to it, as when seeing a chili, one knows that it would be bitter or hot), and *Yogaja* (when certain human beings, from the power of *Yoga*, can perceive past, present and future and have supernatural abilities, either complete or some).

Determinate and indeterminate perception

The Naiyayika maintains two modes or stages in perception. The first is called *nirvikalpa* (indeterminate), when one just perceives an object without being able to know its features, and the second *savikalpa* (determinate), when one is able to clearly know an object. All laukika and alaukika pratyakshas are *savikalpa*, but it is necessarily preceded by an earlier stage when it is indeterminate. Vātsāyana says that if an object is perceived with its name we have determinate perception but if it is perceived without a name, we have indeterminate perception. Jayanta Bhatta says that indeterminate perception apprehends substance, qualities and actions and universals as separate and indistinct something and also it does not have any association with name, while determinate perception aprrehends all these together with a name. There is yet another stage called *Pratyabhijñā*, when one is able to re-recognise something on the basis of memory.

Inference

Anumāna (inference) is one of the most important contributions of the Nyaya. It can be of two types: inference for oneself (*Svarthanumana*, where one does not need any formal procedure, and at the most the last three of their 5 steps), and inference for others (*Parathanumana*, which requires a systematic methodology of 5 steps). Inference can also be classified into 3 types: *Purvavat* (inferring an unperceived effect from a perceived cause), *Sheshavat* (inferring an unperceived cause from a perceived effect) and *Samanyatodrishta* (when inference is not based on causation but on uniformity of co-existence). A detailed anaysis of error is also given, explaining when anumana could be false.

Comparison

Upamāna, which can be roughly translated as comparison is the knowledge of the relationship between a word and the object denoted by the word. It is produced by the knowledge of resemblance or similarity, given some pre-description of the new object beforehand.

Verbal testimony

Śabda or verbal testimony is defined as the statement of a trustworthy person (*āptavākya*), and consists in understanding its meaning. It can be of two types, *Vaidika* (Vedic), which are the words of the four sacred Vedas, and are described as the Word of God, having been composed by God, and *Laukika*, or words and writings of trustworthy human beings. while Vaidika testimony is perfect because the Vedas are spoken by God, *Laukika* testimony are is not infallible.

Theory of inference/ pramanas

The methodology of inference involves a combination of induction and deduction by moving from particular to particular via generality. It has five steps, as in the example shown:

- There is fire on the hill (called *Pratijñā*, required to be proved)
- Because there is smoke there'(called *Hetu*, reason)
- Wherever there is smoke, there is fire, e.g. in a kitchen (called *Udāhārana*, example of vyāpti)
- The hill has smoke that is pervaded by fire (called *Upanaya*, reaffirmation or application)
- Therefore there is fire on the hill (called *Nigamana*, conclusion)

In Nyāya terminology for this example, the hill would be called as *paksha* (minor term), the fire is called as *sādhya* (major term), the smoke is called as *hetu*, and the relationship between the smoke and the fire is called as *vyāpti*(middle term). Hetu further has five characteristics: (1) It must be present in the Paksha, (2) It must be present in all positive instances, (3) It must be absent in all negative instances, (4) It must not incompatible with the minor term or Paksha and (5) All other contradictions by other means of knowledge should be absent. The fallacies in Anumana (*hetvābhasa*) may occur due to the following:

1. *Asiddha*: It is the unproved hetu that results in this fallacy. [Paksadharmata]

o *Ashrayasiddha*: If Paksha [minor term] itself is unreal, then there cannot be locus of the hetu. e.g. The sky-lotus is fragrant, because it is a lotus like any other lotus.

o *Svarupasiddha*: Hetu cannot exist in paksa at all. E.g. Sound is a quality, because it is visible.

o *Vyapyatvasiddha*: Conditional hetu. `Wherever there is fire, there is smoke'. The presence of smoke is due to wet fuel.

2. *Savyabhichara*: This is the fallacy of irregular hetu.

o *Sadharana*: The hetu is too wide. It is present in both sapaksa and vipaksa. `The hill has fire because it is knowable'.

o *Asadharana*: The hetu is too narrow. It is only present in the Paksha, it is not present in the Sapaksa and in the Vipaksha. `Sound is eternal because it is audible'.

o *Anupasamhari*: Here the hetu is non-exclusive. The hetu is all-inclusive and leaves nothing by way of sapaksha or vipaksha. e.g. 'All things are non-ternal, because they are knowable'.

3. *Satpratipaksa*: Here the hetu is contradicted by another hetu. If both have equal force, then nothing follows. 'Sound is eternal, because it is audible', and 'Sound is non-eternal, because it is produced'. Here 'audible' is counter-balanced by 'produced' and both are of equal force.

4. *Badhita*: When another proof (as by perception) definitely contradicts and disproves the middle term (hetu). 'Fire is cold because it is a substance'.

5. *Viruddha*: Instead of proving something it is proving the opposite. 'Sound is eternal because it is produced'.

The Nyaya theory of causation

A *cause* is defined as an unconditional and invariable antecedent of an *effect* and an effect as an unconditional and invariable consequent of a cause. The same cause produces the same effect; and the same effect is produced by the same cause. The cause is *not* present in any hidden form whatsoever in its effect.

The following conditions should be met:

1. The cause must be antencedent [Purvavrtti]
2. Invariability [Niyatapurvavrtti]
3. Unconditionality [Ananyathasiddha]

Nyaya recognizes five kinds of accidental antecedents [Anyathasiddha]

1. Mere accidental antecedent. E.g., The colour of the potter's cloth.
2. Remote cause is not a cause because it is not unconditional. E.g., The father of the potter.
3. The co-effects of a cause are not causally related.
4. Eternal substances, or eternal conditions are not unconditional antecedents. e.g. space.
5. Unnecessary things, e.g. the donkey of the potter.

Nyaya recognizes three kinds of cause:

1. *Samavayi*, material cause. E.g. Thread of a cloth.
2. *Asamavayi*, colour of the thread which gives the colour of the cloth.
3. *Nimitta', efficient cause, e.g. the weaver of the cloth.*

Anyathakyativada of Nyaya

The Nyaya theory of error is similar to that of Kumarila's Viparita-khyati. The Naiyayikas also believe like Kumarila that error is due to a wrong synthesis of the presented and the represented objects. The represented object is confused with the presented one. The word 'anyatha' means 'elsewise' and 'elsewhere' and both these meanings are brought out in error. The presented object is perceived elsewise and the represented object exists elsewhere. They further maintain that knowledge is not intrinsically valid but becomes so on account of extraneous conditions (*paratah pramana* during both validity and invalidity).

Nyaya argument for the existence of God

Early Naiyayikas wrote very little about God, i.e., Ishvara (literally, the Supreme Lord). However, later Buddhists in India had become from agnostic to strictly atheistic. As a reaction, the later Naiyayikas entered into disputes with the Buddhists and tried to prove the existence of God through logic. They made this question a challenge to their own existence. They gave the following nine proofs for the existence of God, enlisted in Udayana's *Nyaya Kusumanjali*:

- *Kāryāt* (lit. "from effect"): An effect is produced by a cause, and similarly, the universe must also have a cause. Causes (according to Naiyayikas) are of three kinds: Samavayi (in case of the universe, the atoms), Asamavayi (the association of atoms) and Nimitta (which is Ishvara). The active cause of the world must have an absolute knowledge of all the material of creation, and hence it must be God. Hence from the creation, the existence of the Creator is proved.
- *Āyojanāt* (lit., from combination): Atoms are inactive and properties are unphysical. So it must be God who creates the world with his will by causing the atoms to join. Self-combination of inanimate and lifeless things is not possible, otherwise atoms would only combine at random, creating chaos. There is to be seen the hand of a wise organizer behind the systematic grouping of the ultimate atoms into dyads and molecules. That final organizer is God.
- *Dhṛité*(lit., from support): Just as a material thing falls off without a support, similarly, God is the supporter and bearer of this world, without which the world would not have remained integrated. This universe is hence superintended within God, which proves his existence.
- *Padāt* (lit., from word): Every word has the capability to represent a certain object. It is the will of God that a thing should be represented by a certain word. Similarly, no knowledge can come to us of the different things here unless there is a source of this knowledge. The origin of all knowledge should be omniscient and,

consequently, omnipotent. Such a being is not to be seen in this universe, and so it must be outside it. This being is God.

- *Pratyatah* (lit, from faith): the Hindu holy scriptures, the Vedas, are regarded as the source of eternal knowledge. Their knowledge is free from fallacies and are widely believed as a source of proof. Their authors cannot be human beings because human knowledge is limited. They cannot obtain knowledge of past, present, and future, and in depth knowledge of mind. Hence, only God can be the creator of the Vedas. Hence, his existence is proved from his being the author of the Vedas, which he revealed to various sages over a period of time.
- *Shrutéh* (lit., from scriptures): The Shrutis, e.g., the Vedas extol God and talk about his existence. "He is the lord of all subjects, omniscient, and knower of one's internal feelings; He is the creator, cause and destroyer of the world", say the Shrutis. The Shrutis are regarded as a source of proofs by Naiyanikas. Hence, the existence of God is proved.
- *Vākyāt* (lit., from precepts): Again, the Veda must have been produced by a person because it has the nature of "sentences," i.e., the sentences of the Veda were produced by a person because they have the nature of sentences, just as the sentences of beings like ourselves. That person must have been God.
- *Samkhyāvişheshāt* (lit., from the specialty of numbers): The size of a dyad or a molecule depends on the number of the atoms that constitute it. This requisite number of the atoms that form a particular compound could not have been originally the object of the perception of any human being; so its contemplator must be God.
- *Adṛishṭāt* (lit., from the unforeseen): It is seen that some people in this world are happy, some are in misery. Some are rich, and some are poor. The Naiyanikas explain this by the concept of Karma and reincarnation. The fruit of an individual's actions does not always lie within the reach of the individual who is the agent. There ought to be, therefore, a dispenser of the fruits of actions, and this supreme dispenser is God.

Nyaya arguments for monotheism

Not only have the Naiyanikas given proofs for the existence of God, but they have also given an argument that such a God can only be one. In the *Nyaya Kusumanjali*, this is discussed against the proposition of the Mimamsa school—that let us assume there were many demigods (Devas) and sages (rishis) in the beginning, who wrote the Vedas and created the world. Nyaya says that:

[if they assume such] omniscient beings, those endowed with the various superhuman faculties of assuming infinitesimal size, and so on, and capable of creating everything, then we reply that the *law of parsimony* bids us assume only one such, namely Him, the adorable Lord. There can be no confidence in a non-eternal and non omniscient being, and hence it follows that according to the system which rejects God, the tradition of the Veda is simultaneously overthrown; there is no other way open.

In other words, Nyaya says that the polytheist would have to give elaborate proofs for the existence and origin of his several celestial spirits, none of which would be logical. So it is much more logical to assume only One, eternal and omniscient God.

Literature of Nyaya

The earliest text of the Nyaya School is the *Nyāya Sūtra* of AkṢapāda Gautama. The text is divided into five books, each having two sections. Vātsāyana's *Nyāya Bhāṣya* is a classic commentary on the *Nyāya Sūtra*. Udyotakara's *Nyāya Vārttika* (6th century CE) is written to defend Vātsāyana against the attacks made by Dignāga. Vācaspati Miśra's *Nyāyavārttikatātparyaṭīkā* (9th century CE) is the next major exposition of this school. .Two other texts, *NyāyaṢūcinibandha* and *Nyāyasūtraddhāra* are also attributed to him. Udayana's (984 CE) *Nyāyatātparyapariśuddhi* is an important commentary on Vācaspati's treatise. His *Nyāyakusumāñjali* is the first systematic account of theistic *Nyāya*. His other works include *Ātmatattvaviveka*, *Kiraṇāvali* and *Nyāyapariśiṣṭa*. Jayanta Bhatta's *Nyāyamañjari* (10th century CE) is basically an independent work. Bhāsavarajña's *Nyāyasāra* (10th century CE) is a survey of *Nyāya* philosophy).

The later works on *Nyāya* accepted the *Vaiśeṣika* categories and Varadarāja's *Tārkikarakṣā* (12th century CE) is a notable treatise of this syncretist school. Keśava Miśra's *Tārkabhaṣā* (13th century CE) is another important work of this school.

Gangeśa Upādhyāya's *Tattvacintāmaṇi* (12th century CE) is the first major treatise of the new school of *Navya Nyāya*. His son, Vardhamāna Upādhyāya's *Nyāyanibandhaprakāśa* (1225 CE), though a commentary on Udayana's *Nyāyatātparyapariśuddhi*, incorporated his father's views. Jayadeva wrote a commentary on *Tattvacintāmaṇi* known as *Āloka* (13th century CE). Vāsudeva Sārvabhauma's *Tattvacintāmaṇivyākhyā* (16th century CE) is first great work of Navadvipa school of Navya Nyāya. Raghunātha Śiromaṇi's *Tattvacintāmaṇidīdhiti* and *Padārthakhaṇḍana* are the next important works of this school. Viśvanatha's *Nyāyasūtravṛtti* (17th century CE) is also a notable work. The Commentaries on *Tattvacintāmaṇidīdhiti* by Jagadish Tarkalankar (17th century CE) and Gadadhar Bhattacharya (17th century CE) are the last two notable works of this school.

Ānnaṁbhatta (17th century CE) tried to develop a consistent system by combining the ancient and the new schools, *Prācina nyāya* and *Navya nyāya* and *Vaiśeṣika* to develop the *nyāya-vaiśeṣika* school. His *Tarkasaṁgraha* and *Dīpikā* are the popular manuals of this school.

Samkhya

Samkhya, also **Sankhya**, **Sāṃkhya**, or **Sāṅkhya** (Sanskrit: सांख्य, IAST: sāṃkhya - 'enumeration') is one of the six schools of classical Indian philosophy. Sage Kapila is traditionally considered as the founder of the Samkhya school, although no historical verification is possible. It is regarded as one of the oldest philosophical systems in India.

Samkhya was one of the six orthodox systems (*astika*, those systems that recognize vedic authority) of Hindu philosophy. The major text of this Vedic school is the extant *Samkhya Karika*, circa 200 CE. This text (in karika 70) identifies Sankhya as a Tantra and its philosophy was one of the main influences both on the rise of the Tantras as a body of literature, as well as Tantra sadhana. There are no purely Sankhya schools existing today in Hinduism, but its influence is felt in the Yoga and Vedanta schools.

Samkhya is an enumerationist philosophy that is strongly dualist. Samkhya philosophy regards the universe as consisting of two realities: Purusha (consciousness) and Prakriti (phenomenal realm of matter). They are the experiencer and the experienced, not unlike the *res cogitans* and *res extensa* of René Descartes. Prakriti further bifurcates into animate and inanimate realms. On the other hand, Purusha separates out into countless Jivas or individual units of consciousness as souls which fuse into the mind and body of the animate branch of Prakriti.

There are differences between Sankhya and Western forms of dualism. In the West, the fundamental distinction is between mind and body. In Samkhya, however, it is between the self (as Purusha) and matter (Prakriti).

Literature

Sage Kapila is considered as the founder of the Samkhya school, but there is no evidence to prove that the texts attributed to him, the *Sāṁkhyapravacana Sūtra* and the *Tattvasamāsa* were actually composed by him. According to a modern scholar Surendranath Dasgupta, the doctrine of the earliest school of Samkhya is found in an ancient Indian medical treatise, Charaka Samhita . Another early extant text of this school is *Sāṁkhya Kārikā* of Iśvarakṛṣṇa (3rd century). Iśvarakṛṣṇa in his *Kārikā* described himself as being in the succession of the disciples from Kapila, through *Āsuri and* Pañcaśikha. Gauḍapāda wrote a commentary on this *Kārikā*. The next important work is Vācaspati's *Sāṁkhyatattvakaumudī* (9th century AD). Nārāyaṇa's treatise *Sāṁkhyacandrikā* is based on the *Kārikā*. The *Sāṁkhyapravacana Sūtra* is assigned to the 14th century, as Guṇaratna (14th century) did not refer to this text but referred to the *Kārikā*. This text consists of 6 chapters and 526 sūtras. The most important commentary on the *Sāṁkhyapravacana Sūtra* is Vijñānabhikṣu's *Sāṁkhyapravacanabhāṣya* (16th century). Aniruddha's *Kāpilasāṁkhyapravacanasūtravṛtti* (15th century) and Mahādeva's *Sāṁkhyapravacanasūtravṛttisāra* (c. 1600) and Nāgeśa's *Laghusāṁkhyasūtravṛtti* are the other important commentaries on this text.

Epistemology

According to the Sankhya school, all knowledge is possible through three *pramanas* (means of valid knowledge) -

1. *Pratyaksha* or *Drishtam* - direct sense perception,
2. *Anumana* - logical inference and
3. *Sabda* or *Aptavacana* - verbal testimony.

Sankhya cites two kinds of perceptions: Indeterminate (*nirvikalpa*) perceptions and determinate (*savikalpa*) perceptions.

Indeterminate perceptions are merely impressions without understanding or knowledge. They reveal no knowledge of the form or the name of the object. There is only external awareness about an object. There is cognition of the object, but no discriminative recognition.

For example, a baby's initial experience is full of impression. There is a lot of data from sensory perception, but there is little or no understanding of the inputs. Hence they can be neither differentiated nor labeled. Most of them are indeterminate perceptions.

Determinate perceptions are the mature state of perceptions which have been processed and differentiated appropriately. Once the sensations have been processed, categorized, and interpreted properly, they become determinate perceptions. They can lead to identification and also generate knowledge.

Metaphysics

Ontology

Broadly, the Samkhya system classifies all objects as falling into one of the two categories: Purusha and Prakriti. Metaphysically, Samkhya maintains an intermingled duality between spirit/consciousness (*Purusha*) and matter (*Prakrti*).

Purusha

Purusha is the Transcendental Self or Pure Consciousness. It is absolute, independent, free, imperceptible, unknowable, above any experience and beyond any words or explanation. It remains pure, "nonattributive consciousness". Purusha is neither produced nor does it produce. Unlike Advaita Vedanta and like Purva-Mimamsa, Samkhya believes in plurality of the *Purushas*.

Prakriti

Prakriti is the first cause of the universe--of everything except the *Purusha,* which is uncaused, and accounts for whatever is physical, both matter and force. Since it is the first principle (*tattva*) of the universe, it is called the *Pradhana,* but, as it is the unconscious and unintelligent principle, it is also called the *Jada.* It is composed of three essential characteristics (*trigunas*). These are:

- sattva - fineness, lightness, illumination, and joy;
- rajas - activity, excitation, and pain;
- tamas - coarseness, heavyness, obstruction, and sloth.

All physical events are considered to be manifestations of the evolution of *Prakriti,* or primal nature (from which all physical bodies are derived). Each sentient being is a *Purusha*, and is limitless and unrestricted by its physical body. *Samsaara* or bondage arises when the *Purusha* does not have the discriminate knowledge and so is misled as to its own identity, confusing itself with the physical body, which is actually an evolute of *Prakriti.* The spirit is liberated when the discriminate knowledge of the difference between conscious Purusha and unconscious Prakriti is realized.

Ishvara (*Creationist God*)

The *Sāṁkhyapravacana Sūtra* states that there is no philosophical place for a creationist God in this system. It is also argued in this text that the existence of Ishvara cannot be proved and hence cannot be admitted to exist and an unchanging Ishvara as the cause cannot be the source of a changing world as the effect. Almost all modern scholars are of view that the concept of Ishvara was incorporated into the *nirishvara* (atheistic) Samkhya viewpoint only after it became associated with the Yoga, the Pasupata and the Bhagavata schools of philosophy. This theistic Samkhya philosophy is described in the Mahabharata, the Puranas and the Bhagavad Gita

Nature of Duality

The Samkhya recognizes only two ultimate entities, *Prakriti* and *Purusha*. While the *Prakriti* is a single entity, the Samkhya admits a plurality of the *Purusha*s. Unintelligent, unmanifest, uncaused, ever-active, imperceptible and eternal Prakriti is alone the final source of the world of objects which is implicitly and potentially contained in its bosom. The *Purusha* is considered as the intelligent principle, a passive enjoyer (*bhokta*) and the *Prakriti* is the enjoyed (*bhogya*). Samkhya believes that the *Purusha* cannot be regarded as the source of inanimate world, because an intelligent principle cannot transform itself into the unintelligent world. It is a pluralistic spiritualism, atheistic realism and uncompromising dualism.

Theory of Existence

The Sankhya system is based on Satkaryavada. According to Satkaryavada, the effect pre-exists in the cause. Cause and effect are seen as different temporal aspects of the same thing - the effect lies latent in the cause which in turn seeds the next effect.

More specifically, Sankhya system follows the *Prakriti-Parinama Vada*. *Parinama* denotes that the effect is a real transformation of the cause. The cause under consideration here is Prakriti or more precisely Mula-Prakriti (Primordial Matter). The Sankhya system is therefore an exponent of an evolutionary theory of matter beginning with primordial matter. In evolution, Prakriti is transformed and differentiated into multiplicity of objects. Evolution is followed by dissolution. In dissolution the physical existence, all the worldly objects mingle back into Prakriti, which now remains as the undifferentiated, primordial substance. This is how the cycles of evolution and dissolution follow each other.

The twenty-four principles

Sankhya theorizes that Prakriti is the source of the world of becoming. It is pure potentiality that evolves itself successively into twenty four tattvas or principles. The evolution itself is possible because *Prakriti* is always in a state of tension among its constituent strands -

- *Sattva* - a template of balance or equilibrium;
- *Rajas* - a template of expansion or activity;
- *Tamas* - a template of inertia or resistance to action.

All macrocosmic and microcosmic creation uses these templates. The twenty four principles that evolve are -

- *Prakriti* - The most subtle potentiality that is behind whatever is created in the physical universe, also called "primordial Matter". It is also a state of equilibrium amongst the Three Gunas.
- *Mahat* - first product of evolution from Prakriti, pure potentiality. *Mahat* is also considered to be the principle responsible for the rise of *buddhi* or intelligence in living beings.
- *Ahamkara* or ego-sense - second product of evolution. It is responsible for the self-sense in living beings. It is also one's identification with the outer world and its content.
- "Panch Tanmatras" are a simultaneous product from Mahat Tattva, along with the Ahamkara. They are the subtle form of Panch Mahabhutas which result from grossification or Panchikaran of the Tanmatras. Each of these Tanmatras are made of all three Gunas.
- *Manas* or "Antahkaran" evolves from the total sum of the *sattva* aspect of *Panch Tanmatras* or the "Ahamkara"
- *Panch jnana indriyas* or five sense organs - also evolves from the *sattva* aspect of *Ahamkara*.
- *Pancha karma indriya* or five organs of action - The organs of action are hands, legs, vocal apparatus, urino-genital organ and anus. They evolve from the *rajas* aspect of *Ahamkara*.

- *Pancha mahabhuta* or five great substances - ether, air, fire, water and earth. They evolve from the "tamas" aspect of the "Ahamkara". This is the revealed aspect of the physical universe.

The evolution of primal nature is also considered to be purposeful - Prakrti evolves *for* the spirit in bondage. The spirit who is always free is only a witness to the evolution, even though due to the absence of discriminate knowledge, he [illegible] identifies himself with Purusha (body).

The evolution obeys causality relationships, with primal Nature itself being the material cause of all physical creation. The cause and effect theory of Sankhya is called *Satkaarya-vaada* (theory of existent causes), and holds that nothing can really be created from or destroyed into nothingness - all evolution is simply the transformation of primal Nature from one form to another.

The evolution of matter occurs when the relative strengths of the attributes change. The evolution ceases when the spirit realizes that it is distinct from primal Nature and thus cannot evolve. This destroys the purpose of evolution, thus stopping Prakrti from evolving for Purusha.

Sankhyan cosmology describes how life emerges in the universe; the relationship between Purusha and Prakriti is crucial to Patanjali's yoga system. The evolution of forms at the basis of Sankhya is quite remarkable. The strands of Sankhyan thought can be traced back to the Vedic speculation of creation. It is also frequently mentioned in the Mahabharata and Yogavasishta.

Moksha

Like other major systems of Indian philosophy, Sankhya regards ignorance as the root cause of bondage and suffering (*Samsara*). According to Sankhya, the Purusha is eternal, pure consciousness. Due to ignorance, it identifies itself with the physical body and its constituents - Manas, Ahamkara and Mahat, which are products of Prakriti. Once it becomes free of this false identification and the material bonds, Moksha ensues. Other forms of Sankhya teach that Moksha is attained by one's own development of the higher faculties of discrimination achieved by meditation and other yogic practices as prescribed through the Hindu Vedas.

Views of what happens to the soul after liberation vary tremendously, as the Sankhya view is used by many different Hindu sects and is rarely practiced alone.

Prakṛti

Prakrti or **Prakriti** or **Prakruti** (from Sanskrit language, prakṛti) means "nature". It is, according to the Bhagavad Gita, the basic nature of intelligence by which the Universe exists and functions. It is described in *Bhagavad Gita* as the "primal motive force". It is the essential constituent of the universe and is at the basis of all the activity of the creation. It is composed of the three gunas which are tendencies or modes of operation, known as sattva (creation), rajas (preservation), and tamas, (destruction) Sattva encompasses qualities of goodness, light, and harmony. According to the Yoga Vasistha, people who are of a satvic nature and whose activities are mainly based on satva, will tend to seek answers regarding the origin and truth of material life. With proper support they are likely to reach liberation. Rajas is associated with concepts of energy, activity, ambition, and passion; so that, depending on how it is used, it can either have a supportive or hindering effect on the evolution of the soul. Tamas is commonly associated with inertia, darkness, insensitivity. Souls who are more tamasic are considered imbued in darkness and take the longest to reach liberation. Prakriti is closely associated with the concept of Maya within Vedic scripture.

Mulaprakriti can be translated as "the root of nature" or "root of Prakriti"; it is a closer definition of 'basic matter; and is often defined as the essence of matter, that aspect of the Absolute which underlines all the objective aspects of Nature. While plain Prakriti encompasses classical earth element, i.e. solid matter, Mulaprakriti includes any and all classical elements, including any considered not discovered yet (some tattvas.)

Devi Prakriti *Shakti* in the context of Shaktis as forces unifies Kundalini, Kriya, Itcha, Para, Jnana, Mantrika Shaktis. Each is in a chakra.

Prakriti also means nature. Nature can be described as environment. It can also be used to denote the 'feminine' in sense of the 'male' being the purusha.

According to the ancient vedic science of Ayurveda, the three gunas (sattva, rajas and tamas) as they pertain to the human physiology are called doshas: kapha, pitta, vata. The balance or imbalance of these doshas defines the *prakriti* or nature of one's body.

Purusha

In Hinduism, **Purusha** (Sanskrit *puruṣa*" man, Cosmic man", in Sutra literature also called *puṃs* "man") is the "self" which pervades the universe. The Vedic divinities are considered to be the human mind's interpretation of the many facets of Purusha. According to the Rigvedic Purusha sukta, Purusha was dismembered by the devas -- his mind is the Moon, his eyes are the Sun, and his breath is the wind. In the Rigveda, Purusha is described as a primeval giant that is sacrificed by the gods and from whose body the world and the varnas (castes) are built. He is described as having a thousand heads and a thousand feet. He emanated Virat, the female creative principle, from which he is reborn in turn before the world was made out of his parts. In the sacrifice of Purusha, the Vedic chants were first created. The horses and cows were born, the Brahmins were made from Purusha's mouth, the Ksatriya from his arms, the Vaisyas from his thighs, and the Sudras from his feet. The Moon was born from his mind, the Sun from his eyes, the heavens from his skull. Indra and Agni emerged from his mouth.

The parallel to Norse Ymir is often considered to reflect the myth's origin in Proto-Indo-European religion.

Interpretations

The Vedanta Sutras mention that: *janmādy asya yatah*, meaning that 'The Absolute Truth is that from which everything else emanates' Bhagavata Purana. This Absolute Truth, which is personal in nature, is Purusha personified.

In Samkhya, a school of Hindu philosophy, Purusha is pure consciousness. It is thought to be our true identity, to be contrasted with Prakrti, or the material world, which contains all of our organs, senses, and intellectual faculties.

Varna System

Varna refers to the Hindu belief that human beings were created from different parts of the body of the divinity Purusha. A person's social standing is thought to be defined by which part of Purusha's body they were created from, including whom they can marry and what jobs they can hold.

Yoga

Yoga ("royal yoga", "royal union", also known as **Classical Yoga**) is concerned principally with the cultivation of the mind using meditation (*dhyana*) to further one's acquaintance with reality and finally achieve liberation.

Yoga was first described in the Yoga Sutras of Patanjali, and is part of the Samkhya tradition.

In the context of Hindu philosophy Raja Yoga is known simply as yoga. Yoga is one of the six orthodox (astika) schools of Hindu philosophy.

The term

The term *Rāja Yoga* is a retronym, introduced in the 15th-century Hatha Yoga Pradipika to distinguish the school based on the Yoga Sutras of Patanjali from the more current school of Hatha Yoga expounded by Yogi Swatmarama. The term was later used to describe the entirely unrelated meditation practice of the Brahma Kumaris.

Raja Yoga is sometimes referred to as Aṣṭānga (eight-limbed) yoga because there are eight aspects to the path to which one must attend. Patanjali himself called his system of yoga 'Kriya Yoga' as is known in his first sutra of the second chapter: *Tapas svadyaya ishvarapranidhanani kriya yogah* (2:1), "Discipline, insight, and devotion are the pillars of Kriya Yoga". This is not to be confused with the Ashtanga Vinyasa Yoga of K. Pattabhi Jois.

Concept

Yoga is so-called because it is primarily concerned with the mind. The mind is traditionally conceived as the "king" of the psycho-physical structure which does its bidding (whether or not one has realized this). Because of the relationship between the mind and the body, the body must be first "tamed" through self-discipline and purified by various means. A good level of overall health and psychological integration must be attained before the deeper aspects of yoga can be pursued. Humans have all sorts of addictions and obsessions and these preclude the attainment of tranquil abiding (meditation). Through restraint (yama) such as celibacy, abstaining from intoxicants, and careful attention to one's actions of body, speech and mind, the human being becomes fit to practice meditation. This yoke that one puts upon oneself (discipline) is another meaning of the word yoga.

Every thought, feeling, perception, or memory you may have causes a modification, or ripple, in the mind. It distorts and colors the mental mirror. If you can restrain the mind from forming into modifications, there will be no distortion, and you will experience your true Self. - Swami Satchidananda

Patañjali's Yoga Sutras begin with the statement *yogaś citta-vṛtti-nirodhaḥ* (1.2), "Yoga limits the oscillations of the mind". They go on to detail the ways in which mind can create false ideations, and advocate meditation on real objects. This process, it is said, will lead to a spontaneous state of quiet mind, the "Nirbija" or "seedless state", in which there is no mental object of focus.

Practices that serve to maintain for the individual the ability to access this state may be considered Raja Yoga practices. Thus Raja Yoga encompasses and differentiates itself from other forms of Yoga by encouraging the mind to avoid the sort of absorption in obsessional practice (including other traditional yogic practices) that can create false mental objects.

In this sense Raja Yoga is called the "king among yogas": all yogic practices are seen as potential tools for obtaining the seedless state, itself considered to be the starting point in the quest to cleanse Karma and obtain Moksha or Nirvana. Historically, schools of yoga that label themselves "Raja" offer students a mix of yogic practices and (hopefully or ideally) this philosophical viewpoint.

Practice

Raja Yoga aims at controlling all thought-waves or mental modifications. While a Hatha Yogi starts his Sadhana, or spiritual practice, with Asanas (postures) and Pranayama, a Raja Yogi starts his Sadhana with the mind, although a certain minimum of asanas and pranayamas are usually included as a preparation for the meditation and concentration. In Samadhi Pada I,27 says Pantanjali that the word of Ishvara is OM, the Pranava. Through the sounding of the Word and through reflection upon its meaning, the Way is found.

In the *Jangama dhyana* technique of Raja Yoga, the yogi concentrates the mind and sight between the eyebrows. According to Patanjali, this is one method of achieving the initial concentration (*dharana*: Yoga Sutras, III: 1) necessary for the mind to go introverted in meditation (*dhyana*: Yoga Sutras, III: 2). In deeper practice of the Jangama dhyana technique, the mind concentrated between the eyebrows begins to automatically lose all location and focus on the watching itself. Eventually, the meditator experiences only the consciousness of existence and achieves Self Realization. In his classic *Raja Yoga* Swami Vivekananda describes the process in the following way:

When the mind has been trained to remain fixed on a certain internal or external location, there comes to it the power of flowing in an unbroken current, as it were, towards that point. This state is called *dhyana*. When one has so intensified the power of *dhyana* as to be able to reject the external part of perception and remain meditating only on the internal part, the meaning, that state is called *Samadhi*.

Citta

Citta (Pali) is one of three overlapping terms used in the nikayas to refer to the mind, the others being **manas** and **viññāṇa**. Each is sometimes used in the generic and non-technical sense of "mind" in general, and the three are sometimes used in sequence to refer to one's mental processes as a whole. Their primary uses are, however, distinct.

"Citta" primarily represents one's mindset, or state of mind. Citta is the term used in to refer to the quality of mental processes as a whole. Citta is neither an entity nor a process; this likely accounts for its not being classified as a khanda, nor mentioned in the paticcasamuppada formula.

The complex causal nexus of volitions (or intentions) which one experiences continuously conditions one's thoughts, speech, and actions. One's state of mind at any given time reflects that complex; thus, the causal origin of actions, speech, and thoughts is sometimes associated with the state of mind (citta), in a manner of speaking. This does not mean that it is that causal nexus; it is better understood as an abstract reflection. One's mind-set can be out of tune with one's desires or aspirations. In that it reflects the volitions, the citta is said to go off with a will of its own if not properly controlled. It may lead a person astray or, if properly controlled, directed, and integrated, ennoble one. One may "make citta turn according to" his wishes most effectively by developing skill in meditative concentration which brings mental calm and clarity. An individual undergoes many different states of mind; M.II.27 asks: "Which citta? for citta is manifold, various, and diverse." Generally speaking, a person will operate with a collection of changing mindsets, and some will occur regularly. While these mindsets determine the personality, they are not in control of themselves, but fluctuate and alternate. There is thus the need for the meditative integration of personality to provide a greater, more wholesome consistency.

Regarding volitions, there is a similarity between vinnana and citta; they are both associated with the qualitative condition of a human being. Vinnana provides awareness and continuity by which one knows one's moral condition, and citta is an abstraction representing that condition. Citta is therefore closely related to volitions; this connection is also etymological, as citta comes from the same verbal root in Pali as the active terms meaning "to will." Citta also reflects one's cognitive condition/progress.

Citta as a mindset can become "contracted" (i.e., unworkable), "distracted", "grown great", "composed", or the opposite of such qualities. It can be dominated by a certain emotion, so as to be "terrified", "astonished", or "tranquil." It can be "taken hold of" by pleasant or unpleasant impressions. A host of negative emotionally charged states can pertain to it, or it may be free of such states, so it is vital to develop or purify it: "For a long time this citta has been defiled by attachment, hatred, and delusion. By defilement of citta, beings are defiled; by purity of citta, beings are purified".

Attaining a purified citta corresponds to the attaining of liberating insight. This indicates that a liberated one's state of mind reflects no ignorance or defilements. As these represent bondage, their absence is described in terms of freedom.

Citta and its Vrttis

Patanjala Yoga is also known as Raja Yoga. Yoga is defined as the cessation of the modifications of citta. This cessation is through meditation or concentration which is also called Yoga (Yogah Samadhih). Citta means the three internal organs of Samkhya - buddhi or intellect, ahankara or ego and manas or mind. Citta is the same as antahkarana. It is mahat or buddhi which includes ahankara and manas. Citta is the first evolute of Prakrti and has the predominance of Sattva. It is in itself unconscious. But being finest and nearest to Purusa, it has the power to reflect the Purusa and therefore appears as if it is conscious. When it gets related to any object, it assumes the 'form' of that object. The form is called Vrtii or modification. The light of conciousness which come from the purusa and illuminates this 'form' is called 'jnana'. Purusa is essentially pure consciousness and is free from the limitations of Prakrti. But it wrongly indentifies itself with its reflection in the Citta and appears to be undergoing change and modification. Citta, therefore, is the physical medium for the manifestation of the spirit. Just as in a red-hot iron ball, formless fire appears spherical and cold iron appears changing and Chittta appears conscious. Just as the moon appears as moving when seen reflected in the moving waves, and waves appear as Citta appears as conscious due to Purusa's reflection in it. When the Purusa realizes that it is completely isolated and is only a passive spectator, beyond the play of Prakrti, it ceases to identify itself with its reflection in the Citta with the result that the light is withdrawn and the modifications of the Citta fall to the ground. This cessation of the modifications of the Citta through meditation is called 'Yoga'. It is the return of the Purusa to its original perfection.

The modifications of the Citta are of five kinds: (1) right cognition (pramana), (2) wrong cognition (viparyaya), (3) verbal cognition or imagination (vikalpa), (4) absence of cognition or sleep (nidra), and (5) memory (smrti). Right cognition is of three kinds: (a) perception (pratyaksa), when the Citta, through the sense-organs, comes into contact with the external object and assumes its form, or comes into contact with the internal mental state, (b) inference (anumana), when the Citta cognizes the generic nature of things, and (c) verbal testimony (shabda). Viparyaya is positively wrong knowledge like that of a rope-snake. Vikalpa is mere verbal cognition like that of a hare's horn. Nidra is called absence of cognition, yet it is a mental modification because after sleep a person says 'I slept sound and knew nothing' and therefore there must be some mental modification to support this absence of knowledge. Smrti is the recollection of past experience through the impressions left behind.

In fact the purusa is the eternally pure and transcendental consciousness. It is the Citta with the reflection of the Purusa in it or the Purusa as reflected in the Citta, which is the phenomenal ego or Jiva, which is subject to birth and death and transmigration and to all painful or pleasurable experiences, and which imagines itself as the agent and the enjoyer. There are five kinds of sufferings (klesha) to which it is subject. These are: (1) ignorance (avidya), (2) egoism (asmita), (3) attachment (raga), (4) aversion (dvesa), and (5) clinging to life and instinctive fear of death (abhinivesha). The bondage of the self is due to its wrong identification with the mental modifications and liberation, therefore, means the end of this wrong identification through proper discrimination between Purusa and Prakrti and the consequent cessation of the mental modifications. It is the aim of Yoga to bring about this result.

There are five levels of mental life (cittabhumi). The differences in the levels are due to the predominance of the different gunas. The lowest level is called Ksipta or restless, because the mind here is restless due to the excess of rajas and is tossed about like a shuttlecock between different sense-objects. The second is called Mudha or torpid. The mind here has the predominance of tamas and tends towards ignorance, sleep and lethargy. The third is called Viksipta or distracted. Here sattva predominates, but rajas also asserts itself at times. The fourth is called Ekagra or concentrated. The mind here is entirely dominated by sattva, and rajas and tamas are subdued. The mind becomes concentrated or the object of meditation. The fifth and the highest level is called Nirudha or restricted. Here the mental modifications are arrested, though their latent impressions remain. The first three levels are not at all conducive to Yogic life. Only the last two are.

Eight limbs of Ashtanga Yoga

The eight limbs of Ashtanga Yoga are:

- Yama – code of conduct, self-restraint
- Niyama – religious observances, commitments to practice, such as study and devotion
- Āsana – integration of mind and body through physical activity
- Pranayama – regulation of breath leading to integration of mind and body
- Pratyahara – abstraction of the senses, withdrawal of the senses of perception from their objects
- Dharana – concentration, one-pointedness of mind
- Dhyana – meditation (quiet activity that leads to samadhi)
- Samādhi – the quiet state of blissful awareness, superconscious state.

They are sometimes divided into the lower and the upper four limbs, the lower ones—from yama to pranayama—being parallel to the lower limbs of Hatha Yoga, while the upper ones—from pratyahara to samadhi—being specific for the *Raja yoga*. The upper three limbs practiced simultaneously constitute the Samyama.

Yama

Yama (restraints) consists of five parts: Ahimsa (non-violence), Satya (truthfulness), Asteya (non-stealing), Brahmacharya (sexual abstinence unless intentionally procreating. Brahma: "That which contains an inexhaustible potential of creativity" Carya: " The way of living" - The way of living in Brahma's perception), and Aparigraha (non-covetousness). Ahimsa is perfect harmlessness, as well as positive love. The five directives of Yama lay down behavioral norms as prerequisites for elimination of fear, and contribute to a tranquil mind.

Niyama

Niyama is observance of five canons: Shaucha (internal and external purity), Santosha (contentment), Tapas (austerity), Svadhyaya (study of religious books and repetitions of Mantras), and Ishvarapranidhana (self-surrender to God, and His worship). Niyama, unlike Yama, prescribes mental exercises to train the mind to control emotions.

Asana

There are two *main definitions* of asanas:

- **Yoga Vyayam** (dynamic exercise), and:
- **Asana** in the sense of a posture that one can hold for a period of time, staying relaxed and with normal (calm) breathing (or, as some sources say, "without effort").

In Hindi and Sanskrit, Asana means literally "seat", the place where one sits; or posture, position of the body (any position). Asanas (in the sense of Yoga "posture") are said to derive from the *various positions of animals' bodies* (whence are derived most of the names of the positions). Therefore, according to Yoga philosophy, there are 8.4 million of them (as are living beings on the Earth). **84 asanas** are considered to be the main postures, of which the highest are Shirshasan (headstand) and Padmasan (lotus).

The **practice of Asanas** affects the following aspects or planes of the human being:

- physical (blood circulation, inner organs, glands, muscles, joints and nerve system)
- psychological (developing emotional balance and stability, harmony)
- mental (improved ability to concentrate, memory)

- consciousness (purifying and clarifying consciousness/awareness)

From the *Raja Yoga perspective,* it is considered that the physical postures and pranayama serve to prepare the body and mind for the following steps: *Pratyahara, Dharana, Dhyana* and *Samadhi* (withdrawal of the senses, contemplation, meditation, and state of expanded or transcendental consciousness, where the activity of the mind ceases and "The Knower and The Object of Knowledge Become One").

Pranayama

Pranayama is made out of two sanskrit words (prana = life energy; yama = control or modification). Breathing is the medium used to achieve this goal. The mind and life force are correlated to the breath. Through regulating the breathing and practicing awareness on it, one learns to control prana.

According to Raja Yoga, there are three *main types of pranayama*:

- **purak** (inhalation)
- **rechak** (exhalation)
- **kumbhak** (holding the breath); which is further divided into:
- antara kumbhak (withholding the breath after inhalation)
- bahar kumbhak (withholding the breath after exhalation)
- keval kumbhak (spontaneous withholding of the breath)

There are numerous *techniques* of Pranayama, each with their specific goals. The main techniques are:

- surya bhedan
- chandra bhedan
- nadi shodhan (anuloma viloma)
- bhastrika
- kapalabhati
- ujjaji
- plavini (bhujangini)
- bhramari
- sheetkari
- sheetali
- combination of sheetkari and sheetali
- murcha

All pranayama practice ultimately works toward purification of the nadis (energy channels) and the awakening of kundalini shakti at the muladhara chakra. The awakening of kundalini energy (also described as the awakening of divine consciousness or wisdom), and its ascent to the crown chakra is the final goal of Raja Yoga.

Pratyahara

Pratyahara is bringing the awareness to reside deep within oneself, free from the senses and external world. The Goal of Pratyahara is not to disrupt the communication from the sense organ to the brain. The awareness is far removed from the five senses. Pratyahara cannot be achieved without achievement of the preceding limbs (pranayama, niyama, etc.). The awareness comes to rest deep in the inner space, and during this time the yogi's breath will be temporarily suspended. Pratyahara should not just be likened to concentration or meditation, etc. It is a yogic practice that takes on adequacy with the prior 8 limbs as prerequisites.

Dharana

Real Yoga starts from concentration. Concentration merges into meditation. Meditation ends in Samadhi. Retention of breath, Brahmacharya, Satvic (pure) food, seclusion, silence, Satsanga (being in the company of a guru), and not mixing much with people are all aids to concentration. Concentration on Trikuti (the space between the two eyebrows) with closed eyes is preferred. The mind can thus be easily controlled, as this is the seat for the mind.

Dhyana

"Sleep, tossing of mind, attachment to objects, subtle desires and cravings, laziness, lack of Brahmacharya, gluttony are all obstacles in meditation. Reduce your wants. Cultivate dispassion. You will have progress in Yoga. Vairagya thins out the mind. Do not mix much. Do not talk much. Do not eat much. Do not sleep much. Do not exert much. Never wrestle with the mind during meditation. Do not use any violent efforts at concentration. If evil thoughts enter your mind, do not use your will force in driving them. You will tax your will. You will lose your energy. You will fatigue yourself. The greater the efforts you make, the more the evil thoughts will return with redoubled force. Be indifferent. Become a witness of those thoughts. They will pass away. Never miss a day in meditation. Regularity is of paramount importance. When the mind is tired, do not concentrate. Do not take heavy food at night.

The mind passes into many conditions or states as it is made up of three qualities: Sattva, Rajas and Tamas. Kshipta (wandering), Vikshipta (gathering), Mudha (ignorant), Ekagra (one-pointed), and Nirodha (contrary) are the five states of the mind.

By controlling the thoughts the Sadhaka attains great Siddhis. He becomes adept. He attains Asamprajnata Samadhi or Kaivalya. Do not run after Siddhis. Siddhis are great temptations. They will bring about your downfall. A Raja Yogi practices Samyama or the combined practice of Dharana, Dhyana and Samadhi at one and the same time.

Control the mind by Abhyasa (practice) and Vairagya (dispassion). Any practice that steadies the mind and makes it one-pointed is Abhyasa. Dull Vairagya will not help you in attaining perfection in Yoga. You must have Para Vairagya or Theevra Vairagya, intense dispassion." — *Swami Sivananda from Amrita Gita*

Samadhi

Meditation on OM with Bhava removes obstacles in Sadhana and helps to attain Samadhi. Avidya (ignorance), Asmita (egoism), Raga-Dvesha (likes and dislikes), Abhinivesha (clinging to mundane life) are the five Kleshas or afflictions. Destroy these afflictions. You will attain Samadhi.

Samadhi is of two kinds:

- Savikalpa, Samprajnata or Sabija; and
- Nirvikalpa, Asamprajnata or Nirbija.

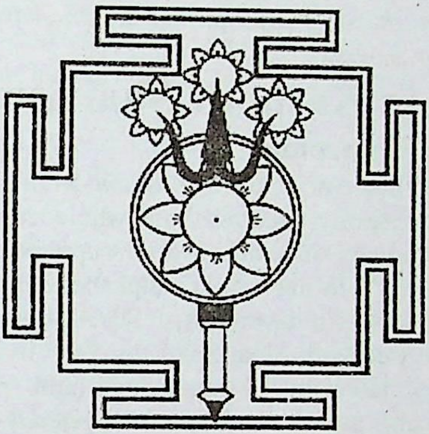
In Savikalpa or Sabija, there is Triputi or the triad (knower, known and knowledge). The samskaras are not burnt or freed. Savitarka, Nirvitarka, Savichara, Nirvichara, Sasmita and Saananda are the different forms of Savikalpa Samadhi. In Nirvikalpa Samadhi, Nirbija Samadhi or Asamprajnata Samadhi there is no triad.

A Bhakta gets Bhava-Samadhi, a Jnani gets Badha-Samadhi, a Raja Yogi gets Nirodha Samadhi.

In lay-persons' terms, Samadhi would be described as enlightenment.

UNIT – III

Kashmir Shaivism



The trident (*triśūlābija maṇḍalam*), symbol and yantra of Parama Shiva, representing the triadic energies of *parā*, *parā-aparā* and *aparā śakti*

Among the various Hindu philosophies, **Kashmir Shaivism** (*Kaśmir Śaivism*) is a school of Śaivism identical with trika Śaivism categorized by various scholars as monistic idealism (absolute idealism, *theistic monism*, *realistic idealism*, *transcendental physicalism* or *concrete monism*). These descriptors denote a standpoint that *Cit* - consciousness - is the one reality. Matter is not separated from consciousness, but rather identical to it. There is no gap between God and the world. The world is not an illusion (as in Advaita Vedanta), rather the perception of duality is the illusion.

Kashmir Shaivism arose during the eighth or ninth century CE. in Kashmir and made significant strides, both philosophical and theological, until the end of the twelfth century CE.

Mythical origin of Kaśmir Śaivism

As the philosophy of Kaśmir Śaivism is deeply rooted in the Tantras, the lineage of Kaśmir Śaivism begins with Śiva himself. According to tradition, as the knowledge of the Tantras were lost by the time of Kali Yuga, Śiva took the form of Śrikanthanath at Mt. Kailaśa, where he fully initiated Durvasa Ṛṣi, into all forms of the Tantrika knowledge, including *abheda* (without differentiation), *bhedābheda* (with and without differentiation), and *bheda* (differentiated), as described in the *Bhairava Tantras*, *Rudra Tantras*, and *Śiva Tantras*, respectively. Durvasa Ṛṣi intensely meditated in the hope of finding an adequate pupil to initiate, but failed to do so. Instead, he created three "mind-born" sons, and initiated the first son, Tryambaka fully into the monistic *abheda* philosophy of the *Bhairava Tantras*; this is known as Kaśmir Śaivism.

Concepts in Kashmir Shaivism

Anuttara, the Supreme

Anuttara is the ultimate principle in *Kashmir Shaivism*, and as such, it is the fundamental reality underneath the whole Universe. Among the multiple interpretations of *anuttara* are: "supreme", "above all" and "unsurpassed reality". In the Sanskrit alphabet *anuttara* is associated to the first letter - "A" (in devanagari "□"). As the ultimate principle, *anuttara* is identified with Śiva, Śakti (as *Śakti* is identical to *Śiva*), the supreme consciousness (*cit*), uncreated light (prakāśa), supreme subject (*aham*) and atemporal vibration (*spanda*). The practitioner who realized *anuttara* is considered to be above the need for gradual practice, in possession of an instantaneous realization and perfect freedom (*svātantrya*). *Anuttara* is different from the notion of transcendence in that, even though it is above all, it does not imply a state of separation from the Universe.

Aham, the Heart of Śiva

Aḥam is the concept of supreme reality as heart. It is considered to be a non-dual interior space of *Śiva*, support for the entire manifestation, supreme mantra and identical to *Śakti*.

Kula, the spiritual group

Kula is a complex notion primarily translated as *family* or *group*. On various levels there exist such structures formed of many parts, interconnected and complementary. They are called *families* on account of having a common unifying bond, which is ultimately the Supreme Lord, *Śiva*. The practices related to *Kaula* are very obscure and mystical and the focus is away from much philosophical tinkering and more into immediate experimentation. In essence, *Kaula* is a form of body alchemy where the lower aspects of one's being are dissolved into the higher ones, as they all are considered to form a unified group (a *kula*) which relies on *Śiva* as ultimate support.

Svatantrya, self-created free will

The concept of free will plays a central role in Kashmir Shaivism. Known under the technical name of *svātantrya* it is the cause of the creation of the universe - a primordial force that stirs up the absolute and manifests the world inside the supreme consciousness of *Śiva*.

Svātantrya is the sole property of God, all the rest of conscious subjects being co-participant in various degrees to the divine sovereignty. Humans have a limited degree of free will based on their level of consciousness. Ultimately, Kashmir Shaivism as a monistic idealist philosophical system views all subjects to be identical - "all are one" - and that one is Śiva, the supreme consciousness. Thus, all subjects have free will but they can be ignorant of this power. Ignorance too is a force projected by *svātantrya* itself upon the creation and can only be removed by *svātantrya*.

A function of *svātantrya* is that of granting divine grace - *śaktipāt*. In this philosophical system spiritual liberation is not accessible by mere effort, but dependent only on the will of God. Thus, the disciple can only surrender himself and wait for the divine grace to come down and eliminate the limitations that imprison his consciousness.

Causality in Kashmir Shaivism is considered to be created by *Svātantrya* along with the universe. Thus there can be no contradiction, limitation or rule to force *Śiva* to act one way or the other. *Svātantrya* always exists beyond the limiting shield of cosmic illusion, *māyā*.

The *Siva Sutras*

The first great initiate recorded in history of this spiritual path was Vasugupta (c. 875-925). Vasugupta formulated for the first time in writing the principles and main doctrines of this system.

A fundamental work of Shaivism, traditionally attributed to Vasugupta, is the Shiva Sutras of Vasugupta. Traditionally these sutras are considered to have been revealed to Vasugupta by Shiva. According to myth, Vasugupta had a dream in which Shiva told him to go to the Mahādeva mountain in Kashmir. On this mountain he is said to have found verses inscribed on a rock, the *Shiva Sutras*, which outline the teachings of Shaiva monism. This text is one of the key sources for Kashmir Shaivism. The work is a collection of aphorisms.

The sutras expound a purely non-dual (*advaita*) metaphysics. These sutras, which are classifed as a type of Hindu scripture known as *agamas*, are also known as the *Shiva Upanishad Samgraha* (Sanskrit: *śivopaniṣad saṅgraha*) or *Shivarahasyagama Samgraha*.

Classification of the written tradition

The first Kashmiri Shaiva texts were written in the early ninth century CE.

As a monistic tantric system, Trika Shaivism, as it is also known, draws teachings from shrutis, such as the monistic *Bhairava Tantras*, Shiva Sutras of Vasugupta, and also a unique version of the *Bhagavad Gita* which has a commentary by Abhinavagupta, known as the *Gitartha Samgraha*. Teachings are also drawn from the Tantraloka of Abhinavagupta, prominent among a vast body of *smritis* employed by Kashmir Shaivism.

In general, the whole written tradition of Shaivism can be divided in three fundamental parts: *Āgama Śāstra*, *Spanda Śāstra* and *Pratyabhijñā Śāstra*.

1. *Āgama Śāstra* are those writings that are considered as being a direct revelation from Siva. These writings were first communicated orally, from the master to the worthy disciple. They include essential works such as *Mālinīvijaya Tantra*, *Svacchanda Tantra*, *Vijñānabhairava Tantra*, *Netra Tantra*, *Mṛgendra Tantra*, *Rudrayāmala Tantra*, *Śivasūtra* and others. There are also numerous commentaries to these works, *Śivasūtra* having most of them.

2. *Spanda Śāstra*, the main work of which is *Spanda Kārikā* of Vasugupta, with its many commentaries. Out of them, two are of major importance: *Spanda Sandoha* (this commentary talks only about the first verses of *Spanda Kārikā*), and *Spanda Nirṇaya* (which is a commentary of the complete text).

3. *Pratyabhijñā Śāstra* are those writings which have mainly a metaphysical content. Due to their extremely high spiritual and intellectual level, this part of the written tradition of Shaivism is the least accessible for the uninitiated. Nevertheless, this corpus of writings refer to the simplest and most direct modality of spiritual realization. *Pratyabhijñā* means "recognition" and refers to the spontaneous recognition of the divine nature hidden in each human being (atman). The most important works in this category are: *Īśvara Pratyabhijñā*, the fundamental work of Utpaladeva, and *Pratyabhijñā Vimarśinī*, a commentary to Īśvara Pratyabhijñā. Īśvara Pratyabhijñā

*means in fact the direct recognition of the Lord (*Īśvara*) as identical to one's Heart. Before* Utpaladeva, *his master* Somānanda *wrote* Śiva Dṛṣṭi *(*The Vision of Siva*), a devotional poem written on multiple levels of meaning.*

Prominent sages of Kashmir Shaivism

Abhinavagupta

All the four branches of the Kashmiri Shaivism tradition were put together by the great philosopher Abhinavagupta (approx. 950-1020 AD). Among his important works, the most important is the Tantraloka ("The Divine Light of Tantra"), a work in verses which is a majestic synthesis of the whole tradition of monistic Shaivism. Abhinavagupta succeeded in smoothing out all the apparent differences and disparities that existed among the different branches and schools of Kashmir Shaivism of before him. Thus he offers a unitary, coherent and complete vision of this system. Due to the exceptional length (5859 verses) of Tantraloka, Abhinavagupta himself provided a shorter version in prose, called Tantrasara ("The Essence of Tantra").

Jayaratha

Another important Kashmiri Shaivite, *Jayaratha* (1150-1200 AD,), added his commentary to Tantraloka, a task of great difficulty which was his life long pursuit. He provided more context, numerous quotes and clarifications without which some passages from *Tantraloka* would be impossible to elucidate today.

The four schools of Kashmir Shaivism

Krama

The term 'krama' means 'progression','gradation' or 'succession' respectively meaning 'spiritual progression' or 'gradual refinement of the mental processes'(*vikalpa*), or 'successive unfoldment taking place at the ultimate level', in the Supreme Consciousness (*cit*).

Even if the *Krama* school is an integral part of Kashmir Shaivism, it is also an independent system both philosophically and historically. *Krama* is significant as a synthesis of Tantra and Śākta traditions based on the monistic *Śaivism*. As a *Tantric* and *Śakti-oriented* system of a mystical flavor, *Krama* is similar in some regards to *Spanda* as both center on the activity of Śakti, and also similar with Kula in their *Tantric* approach. Inside the family of *Kashmir Shaivism*, the *Pratyabhijñā* school is most different form *Krama*.

The most distinctive feature of *Krama* is its monistic-dualistic (*bhedābhedopāya*) discipline in the stages precursory to spiritual realization. Even if *Kashmir Shaivism* is an idealistic monism, there is still a place for dualistic aspects as precursory stages on the spiritual path. So it is said that in practice *Krama* employs the dualistic-cum-nondualistic methods, yet in the underlying philosophy it remains nondualistic. *Krama* has a positive epistemic bias, aimed at forming a synthesis of enjoyment(*bhoga*) and illumination(*mokṣa*).

Kula

Another very important school of Kashmir Shaivism, *Kula* in Sanskrit, means 'family' or 'totality'. This is a tantric (left hand) school par excellence, and here *Śakti* plays a paramount role. The *Kula* teachings make the skeleton of Tantrāloka and Tantrasāra.

Spanda

The *Spanda* system, introduced by Vasugupta (c. 800 AD), is usually described as "vibration/movement of consciousness". Abhinavagupta uses the expression "some sort of movement" to imply the distinction from physical movement; it is rather a vibration or sound inside the Divine, a throb. The essence of this vibration is the ecstatic self-recurrent consciousness.

The central tenet of this system is "everything is *Spanda*", both the objective exterior reality and the subjective world. Nothing exists without movement, yet the ultimate movement takes place not in space or time, but inside the Supreme Consciousness (*cit*). So, it is a cycle of internalization and externalization of consciousness itself, relating to the most elevated plane in creation (Śiva-Śakti Tattva).

In order to describe the connotations of the *Spanda* concept, a series of equivalent concepts are enumerated, such as: self recurrent consciousness - *vimarśa*, unimpeded will of the Supreme Consciousness (cit) - *svātantrya*, supreme creative energy - *visarga*, heart of the divine - *hṛdaya* and ocean of light-consciousness - *cidānanda*.

The most important texts of the system are Śiva Sutras, *Spanda Karika* and *Vijñāna Bhairava Tantra*.

Pratyabhijña

The Pratyabhijña school, which in Sanskrit, literally means "spontaneous recognition" is a unique school, as it does not have any *upāyas* (means), that is, there is nothing to practice; the only thing to do is recognize who you are. This "means" can actually be called *anupāya*, Sanskrit for "without means".

Though this school thrived until the beginning of the Kali Yuga, it was eventually lost due to a lack of understanding of the school, until, in the 8th Century CE, the Kashmir Shaivite master, Somananda revived the system.

Between Trika and Kashmir Shaivism

Swami Lakshman Joo says "Kashmir Shaivism is called the Trika philosophy, the three-fold science."

His Holiness Swami Lakshman Joo says to John Hughes, and tells us "The ancient tradition of Kashmir Shaivism is a non-dual (advaita) school of philosophy which takes as its source the ninety-two Tantras of Lord Shiva. This includes the sixty-four monastic Bhairava Tantras, the eighteen mono-dualistic Rudra Tantras, and the ten dualistic Shiva Tantras. This philosophical tradition is also known by its adherents as Trika."

Abhinavagupta

Abhinavagupta (approx. 950 – 1020 AD) was one of India's greatest philosophers, mystics and aestheticians. He was also considered an important musician, poet, dramatist, exeget, theologian, and logician - a polymathic personality who exercised strong influences on Indian culture.

He was born in the Valley of Kashmir in a family of scholars and mystics and studied all the schools of philosophy and art of his time under the guidance of as many as fifteen (or more) teachers and gurus. In his long life he completed over 35 works, the largest and most famous of which is Tantrāloka, an encyclopedic treatise on all the philosophical and practical aspects of Trika and Kaula (known today as Kashmir Shaivism). Another one of his very important contributions was in the field of philosophy of aesthetics with his famous Abhinavabhāratī commentary of Nāṭyaśāstra of Bharata Muni.

A genius of his time

It is reported that "Abhinavagupta" was not his real name, rather a title he earned from his master, carrying a meaning of "competence and authoritativeness". In his analysis, *Jayaratha* (1150-1200 AD) - who was Abhinavagupta's most important commentator - also reveals three more meanings: "being ever vigilant", "being present everywhere" and "protected by praises". Raniero Gnoli, the only Sanskrit scholar who completed a translation of Tantrāloka in a European language, mentions that "Abhinavagupta" also means "new", as a reference to the ever-new creative force of his mystical experience.

From Jayaratha, we learn that Abhinavagupta was in possession of all the six qualities required for the recipients of the tremendous level of śaktipāta, as described in the sacred texts (Śrīpūrvaśāstra) : an unflinching faith in God, realization of mantras, control over objective principles (referring to the 36 tattvas), successful conclusion of all the activities undertaken, poetic creativity and spontaneous knowledge of all disciplines.

Abhinavagupta's creation is well equilibrated between the branches of the triad (Trika) will (*icchā*) – knowledge (jñāna) – action (kriyā), respectively, devotional songs, academical/philosophical works and works describing ritual/yogic practices.

As an author he is considered a systematizer of the philosophical thought. He reconstructed, rationalized and orchestrated the philosophical knowledge into a more coherent form, assessing all the available sources of his time, not unlike a modern scientific researcher of Indology.

Various contemporary scholars have characterized Abhinavagupta as a "brilliant scholar and saint", "the pinnacle of the development of Kasmir Śaivism" and "in possession of yogic realization".

Social background, family and disciples

"Magical" birth

The term by which Abhinavagupta himself defines his origin is "yoginībhū" - "born of a yoginī". In Kashmir Shaivism and especially in Kaula it is considered that a progeny of parents "established in the divine essence of Bhairava", is endowed with exceptional spiritual and intellectual prowess. Such a child is supposed to be "the depository of knowledge", who "even as a child in the womb, has the form of Shiva", to enumerate but a few of the classical attributes of his kind.

Parents

Abhinagavupta was born into a brahmin family noted for their deep devotion towards God and an inclination for intellectual pursuits.

His mother, *Vimalā* (*Vimalakalā*) died when Abhinavagupta was just two years old; as a consequence of losing his mother, of whom he was reportedly very attached, he grew more distant from the world and all the more focused only on the spiritual endeavor.

The father, *Narasiṃhagupta*, after his wife's death favored an ascetic lifestyle, while raising his three children. He had a cultivated mind and a heart "outstandingly adorned with devotion to Mahesvara (Shiva)" (in Abhinavagupta's own words). He was Abhinavagupta's first teacher, instructing him in grammar, logic and literature.

Family

Abhinavagupta had a brother and a sister. The brother, *Manoratha*, was a well versed devotee of Shiva. His sister, *Ambā* (probable name, according to Navjivan Rastorgi), devoted herself to worship after the death of her husband in late life.

His cousin *Karṇa* demonstrated even from his youth that he grasped the essence of Śaivism and was detached of the world. His wife was presumably Abhinavagupta's older sister *Ambā*, who looked with reverence upon her illustrious brother. *Ambā* and *Karṇa* had a son, *Yogeśvaridatta*, who was precociously talented in yoga (*yogeśvar* implies the meaning of "lord of yoga").

Abhinavagupta also mentions his disciple *Rāmadeva* as faithfully devoted to scriptural study and serving his master. Another cousin was *Kṣema*, possibly the same as Abhinavagupta's illustrious disciple *Kṣemarāja*. *Mandra*, a childhood friend of *Karṇa*, was their host in a suburban residence; he was not only rich and in possession of a pleasing personality, but also equally learned. And last but not least, *Vatasikā*, *Mandra*'s aunt, got a special mention from Abhinavagupta for caring for him with exceptional dedication and concern; to express his gratitude, Abhinavagupta declared that *Vatasikā* deserved the credit for the successful completion of his work.

The emerging picture here is that Abhinavagupta lived in a nurturing and protected environment, where his creative energies got all the support they required. Everyone around him was filled with spiritual fervor and had taken Abhinavagupta as their spiritual master. Such a supporting group of family and friends was equally necessary as his personal qualities of genius, in order to complete a work of the magnitude of Tantrāloka.

Ancestors

By Abhinavagupta's own account, his most remote known ancestor was called *Atrigupta*, born in *Madhyadeśa* (probably modern Kannauj), in India and traveled to Kashmir at the request of the king Lalitāditya, around year 740 CE .

Masters

Abhinavagupta is famous for his voracious thirst of knowledge. In order to study he took many teachers (as many as 15, or even more!), both mystical philosophers and scholars. He approached Vaiṣṇavas, Buddhists, Śiddhānta Śaivists and the Trika scholars.

Amongst the most prominent of his teachers he enumerates four. *Vāmanātha* instructed him in dualistic *Śaivism*, *Bhūtirāja* in the dualist-cum-nondualistic school. Besides being the teacher of the famous Abhinavagupta, *Bhūtirāja* was also the father of two eminent scholars.

Lakṣmasṇagupta, a direct disciple of Somānanda, in the lineage of *Trayambaka*, was highly respected by Abhinavagupta and taught him all the schools of monistic thought : *Krama*, Trika and *Pratyabhijña* (except Kula).

Śambhunātha taught him the fourth school (*Ardha-trayambaka*). This school is in fact Kaula, and it was emanated from *Trayambaka*'s daughter.

For Abhinavagupta, *Śambhunātha* was the most admired guru. Describing the greatness of his master, he compared *Śambhunātha* with the Sun, in his power to dispel ignorance from the heart, and, in another place, with "the Moon shining over the ocean of *Trika* knowledge".

Abhinavagupta received Kaula initiation through *Śambhunātha*'s wife (acting as a *dūtī* or conduit). This initiation is transmitted by a special kind of sexual act where the whole energy is transmuted and sublimated into the heart and finally into consciousness. Such a method is difficult but very rapid and is reserved for those who shed their mental limitations and are pure.

It was *Śambhunātha* who requested of him to write Tantrāloka. As guru, he had a profound influence in the structure of Tantrāloka and in the life of its creator, Abhinavagupta.

As many as twelve more of his principal teachers are enumerated by name but without details. It is believed that Abhinavagupta had more secondary teachers. Even more, during his life he had accumulated a large number of texts from which he quoted in his magnum opus, in his desire to create a synthetic, all inclusive system, where the differences of different scriptures be resolved by integration into a superior perspective.

Lifestyle

Abhinavagupta remained unmarried all his life, yet we know him to be an adept of Kaula and as such, he was presumably not sexually abstinent.

He studied assiduously at least until the age of 30 or 35, and in order to do that he travelled, but mostly inside Kashmir.

By his own testimony, he had attained spiritual liberation through his *Kaula* practice, which is based on trantric sexuality, under the guidance of his most admired master, *Śambhunātha.*

He lived in his home (functioning as an ashram) with his family members and disciples and he did not become a wondering monk, nor did he take on the regular duties of the brahmin caste.

Thus, Abhinavagupta lived out his life as a writer and a teacher. His personality was a living realization of his vision.

In an epoch pen-painting he is depicted seated in *Virasana*, surrounded by devoted disciples and family, performing a kind of trance inducing music at veena while dictating verses of Tantrāloka to one of his attendees - behind him two *dūtī* (women yogi) waiting on him.

A legend about the moment of his death (placed somewhere between 1015 and 1025 depending on the source), says that he took with him 1200 disciples and marched off to a cave (the Bhairava Cave, an actual place known to this day), reciting his poem *Bhairava-stava*, a devotional work. They were never to be seen again, supposedly translating together in the spiritual world.

Works

Abhinavagupta's works fall into multiple sections: manuals of religious ritual, devotional songs, philosophical works and philosophy of aesthetics. Here are enumerated most of his works. Bold type faced titles represent the most important ones.

Religious works

Tantraloka

His most important work was *Tantrāloka*, "Light on Tantra", a synthesis of all the Trika system. Its only complete translation in a

European language - Italian - is credited to Raniero Gnoli, now at its second edition. The esoteric chapter 29 on the Kaula ritual was translated in English together with *Jayaratha*'s commentary by John R. Dupuche, Rev. Dr. A complex study on the context, authors, contents and references of *Tantrāloka* was published by Navjivan Rastogi, Prof. of the Lucknow University.

Another important text was the commentary on Parātrīśikā, *Parātrīśikāvivaraṇa*, detailing the signification of the phonematic energies and their two sequential ordering systems, Mātṛkā and Mālinī, was the last great translation project of Jaideva Singh.

Tantrasara

Tantrasāra - "Essence of Tantra" is a summarized version, in prose, of *Tantrāloka*, which was once more summarized in *Tantroccaya*, and finally presented in a very short summary form under the name of *Tantravaṭadhānikā* - the "Seed of Tantra".

Pūrvapañcikā was a commentary of *Pūrvatantra*, alias Mālinīvijaya Tantra, lost to this day. *Mālinīvijayā-varttika* - "Commentary on Mālinīvijaya" is a versified commentary on *Mālinīvijaya Tantra*'s first verse. *Kramakeli* - "Krama's Play" was a commentary of *Kramastotra*, now lost. *Bhagavadgītārtha-saṃgraha* which translates "Commentary on Bhagavad Gita" has now an English translation by Boris Marjanovic.

Other religious works are: *Parātrīśikā-laghuvṛtti* - "A Short Commentary on Parātrīśikā", *Paryantapañcāśīkā* - "Fifty Verses on the Ultimate Reality", *Rahasyapañcadaśikā* - "Fifteen Verses on the Mystical Doctrine", *Laghvī prakriyā* - "Short Ceremony", *Devīstotravivaraṇa* - "Commentary on the Hymn to Devi" and *Paramārthasāra* - "Essence of the Supreme Reality".

Devotional hymns

Abhinavagupta has composed a number of devotional poems, most of which have been translated into French by Lilian Silburn :

- *Bodhapañcadaśikā* - "Fifteen Verses on Consciousness";
- *Paramārthacarcā* - "Discussion on the Supreme Reality";
- *Anubhavanivedana* - "Tribute of the Inner Experience";
- *Anuttarāṣṭikā* - "Eight Verses on Anuttara";
- *Krama-stotra* - an hymn, different from the fundamental text of the Krama school;
- *Bhairava-stava* - "Hymn to Bhairava";

- *Dehasthadevatācakra-stotra* - "Hymn to the Wheel of Divinities that Live in the Body";
- *Paramārthadvādaśikā* - "Twelve Verses on the Supreme Reality" and
- *Mahopadeśa-viṃśatikā* - "Twenty Verses on the Great Teaching".
- Another poem *Śivaśaktyavinābhāva-stotra* - "Hymn on the Inseparability of Shiva and Shakti" was lost.

Philosophical works

One of the most important works of Anhinavagupta is *Īśvarapratyabhijñā-vimarśini* - "Commentary to the Verses on the Recognition of the Lord" and *Īśvarapratyabhijñā-vivṛti-vimarśini* - commentary on the explanation of *Īśvarapratyabhijñā*. This treatise is fundamental in the transmission of the *Pratyabhijña* school (the branch of Kashmir Shaivism based on direct recognition of the Lord) to our days. Another commentary on a *Pratyabhijña* work - *Śivadṛṣtyā-locana* ("Light on Śivadṛṣṭi") is now lost. Another lost commentary is *Padārthapraveśa-nirṇaya-ṭīkā* and *Prakīrṇkavivaraṇa* - "Comment on the Notebook" - referring to the third chapter of *Vākyapadīya* of Bhartrihari. Two more philosophical texts of Abhinavagupta are *Kathāmukha-tilaka* - "Ornament of the Face of Discourses" and *Bhedavāda-vidāraṇa* - "Confruntation of the Dualist Thesis".

Poetical and dramatic works

Abhinavagupta's most important work on the philosophy of art is *Abhinavabhāratī* - a long and complex commentary on Natya Shastra of Bharata Muni. This work has been one of the most important factors contributing to Abhinavagupta's fame up until present day. His most important contribution was that to the theory of rasa (aesthetic savor).

Other poetical works include: *Ghaṭa-karpara-kulaka-vivṛti*, a commentary on "Ghaṭakarpara" of Kalidasa; *Kāvyakauṭukavivaraṇa*, a "Commentary to the Wonder of Poetry" (a work of Bhaṭṭa Tauta), now lost; and *Dhvanyālokalocana*, "Illustration of Dhvanyāloka", which is a famous work of Anandavardhana.

Lal-Ded/Lalleshwari

Lalleshwari (1320 – 1392) also known as *Lalla* or **Lal Ded** was a Hindu saint-poetess and a mystic of the Kashmiri Shaivite sect. She is a creator of the mystic poetry called vatsun or *Vakhs*, literally 'speech'. Known as Lal Vakhs, her verses are the earliest compositions in the Kashmiri language and are an important part in history of Kashmiri literature.

Lal Ded and her mystic musings continue to have a deep impact on the psyche of Kashmiri common man, and the 2000 National Seminar on her held at New Delhi, led to the release of book - *Remembering Lal Ded in Modern Times*. A solo play in English, Hindi and Kashmiri, titled, 'Lal Ded' based on her life, has been performed by actress Mita Vashisht, all over India, since 2004.

Biography

Lalleshwari was born in Pandrethan (ancient Puranadhisthana) some four and a half miles to the southeast of Srinagar. She married at age twelve, but her marriage was unhappy and she left home at twenty-four to take sanyas (renunciation) and become a disciple of the Shaivite guru Siddha Srikantha (Sed Bayu). She continued the Mystic tradition of Shaivism in Kashmir.

Many legends and stories remain about Lalla. One in particular tells of how Lalla, who ignored the normal convention of dress, choosing to wander around naked, was teased by several children. A nearby cloth merchant scolded the children for their disrespect. Lalla asked the merchant for two lengths of cloth, equal in weight. That day as she walked around naked, she wore a piece of cloth over each shoulder, and as she met with respect or scorn, she tied a knot in one or another. In the evening, she brought the cloth back to the merchant, and asked him to weigh them again. The cloths were equal in weight, no matter how many knots were in each. Respect and scorn have no weight of their own.

Her poems (called *vakhs*) have been translated into English by Richard Temple, Jaylal Kaul, Coleman Barks, and Jaishree Odin.

Lal Vakh

Lal Vakh, literally mean sayings of Lal or Lal Ded:

Lal Vakh in Kashmiri

yi yi karu'm suy artsun
yi rasini vichoarum thi mantar
yihay lagamo dhahas partsun
suy Parasivun tanthar -138
Whatever work I did became worship of the Lord;
Whatever word I uttered became a mantra;
Whatever this body of mine experienced became
the sadhana-s of Saiva Tantra
illumining my path to Parmasiva. -138

UNIT – IV

Mohandas Karamchand Gandhi

Mohandas Karamchand Gandhi (2 October 1869 – 30 January 1948) was the pre-eminent political and spiritual leader of India during the Indian independence movement. He was the pioneer of *satyagraha*—resistance to tyranny through mass civil disobedience, a philosophy firmly founded upon *ahimsa* or total nonviolence—which led India to independence and inspired movements for civil rights and freedom across the world. Gandhi is commonly known around the world as **Mahatma Gandhi** (*mahātmā* or "Great Soul", an honorific first applied to him by Rabindranath Tagore), and in India also as **Bapu** (Gujarati: બાપુ, *bāpu* or "Father"). He is officially honoured in India as the *Father of the Nation*; his birthday, 2 October, is commemorated there as *Gandhi Jayanti*, a national holiday, and worldwide as the International Day of Non-Violence.

Gandhi first employed non-violent civil disobedience while an expatriate lawyer in South Africa, during the resident Indian community's struggle for civil rights. After his return to India in 1915, he organized protests by peasants, farmers, and urban labourers concerning excessive land-tax and discrimination. After assuming leadership of the Indian National Congress in 1921, Gandhi led nationwide campaigns to ease poverty, expand women's rights, build religious and ethnic amity, end untouchability, and increase economic self-reliance. Above all, he aimed to achieve *Swaraj* or the independence of India from foreign domination. Gandhi famously led his followers in the Non-cooperation movement that protested the British-imposed salt tax with the 400 km (240 mi) Dandi Salt March in 1930. Later, in 1942, he launched the *Quit India* civil disobedience movement demanding immediate independence for India. Gandhi spent a number of years in jail in both South Africa and India.

As a practitioner of *ahimsa*, he swore to speak the truth and advocated that others do the same. Gandhi lived modestly in a self-sufficient residential community and wore the traditional Indian *dhoti* and shawl, woven with yarn he had hand spun himself. He ate simple vegetarian food, eventually adopting a fruitarian diet, and also undertook long fasts as a means of both self-purification and social protest.

Early life and background

Mohandas Karamchand Gandhi was born on 2 October 1869 in Porbandar, a coastal town in present-day Gujarat, India. His father, Karamchand Gandhi (1822–1885), who belonged to the Hindu Modh community, was the *diwan* (Prime Minister) of Porbander state, a small princely state in the Kathiawar Agency of British India. His grandfather's name was Uttamchand Gandhi, fondly called Utta Gandhi. His mother, Putlibai, who came from the Hindu Pranami Vaishnava community, was Karamchand's fourth wife, the first three wives having apparently died in childbirth. Growing up with a devout mother and the Jain traditions of the region, the young Mohandas absorbed early the influences that would play an important role in his adult life; these included compassion for sentient beings, vegetarianism, fasting for self-purification, and mutual tolerance between individuals of different creeds.

The Indian classics, especially the stories of Shravana and Maharaja Harishchandra from the Indian epics, had a great impact on Gandhi in his childhood. The story of Harishchandra, a well known tale of an ancient Indian king and a truthful hero, haunted Gandhi as a boy. Gandhi in his autobiography admits that it left an indelible impression on his mind. He writes: "It haunted me and I must have acted Harishchandra to myself times without number." Gandhi's early self-identification with Truth and Love as supreme values is traceable to his identification with these epic characters.

In May 1883, the 13-year old Mohandas was married to 14-year old Kasturbai Makhanji (her first name was usually shortened to "Kasturba," and affectionately to "Ba") in an arranged child marriage, as was the custom in the region. Recalling about the day of their marriage he once said that " As we didn't know much about marriage, for us it meant only wearing new clothes, eating sweets and playing with relatives." However, as was also the custom of the region, the adolescent bride was to spend much time at her parents' house, and away from her husband. In 1885, when Gandhi was 15, the couple's first child was born, but survived only a few days; Gandhi's father, Karamchand Gandhi, had died earlier that year. Mohandas and Kasturba had four more children, all sons: Harilal, born in 1888;

Manilal, born in 1892; Ramdas, born in 1897; and Devdas, born in 1900. At his middle school in Porbandar and high school in Rajkot, Gandhi remained an average student academically. He passed the matriculation exam for Samaldas College at Bhavnagar, Gujarat with some difficulty. While there, he was unhappy, in part because his family wanted him to become a barrister.

On 4 September 1888, less than a month shy of his 19th birthday, Gandhi traveled to London, England, to study law at University College London and to train as a barrister. His time in London, the Imperial capital, was influenced by a vow he had made to his mother in the presence of the Jain monk Becharji, upon leaving India, to observe the Hindu precepts of abstinence from meat, alcohol, and promiscuity. Although Gandhi experimented with adopting "English" customs—taking dancing lessons for example—he could not stomach the bland vegetarian food offered by his landlady and he was always hungry until he found one of London's few vegetarian restaurants. Influenced by Salt's book, he joined the Vegetarian Society, was elected to its executive committee, and started a local Bayswater chapter. Some of the vegetarians he met were members of the Theosophical Society, which had been founded in 1875 to further universal brotherhood, and which was devoted to the study of Buddhist and Hindu literature. They encouraged Gandhi to join them in reading the *Bhagavad Gita* both in translation as well as in the original. Not having shown a particular interest in religion before, he became interested in religious thought and began to read both Hindu as well as Christian scriptures.

Gandhi was called to the bar on June 10, 1891 and left London for India on June 12, 1891, where he learned that his mother had died while he was in London, his family having kept the news from him. His attempts at establishing a law practice in Mumbai failed and, later, after applying and being turned down for a part-time job as a high school teacher, he ended up returning to Rajkot to make a modest living drafting petitions for litigants, a business he was forced to close when he ran afoul of a British officer. In his autobiography, he refers to this incident as an unsuccessful attempt to lobby on behalf of his older brother. It was in this climate that, in April 1893, he accepted a year-long contract from Dada Abdulla & Co., an Indian firm, to a post in the Colony of Natal, South Africa, then part of the British Empire.

Civil rights movement in South Africa (1893–1914)

In South Africa, Gandhi faced discrimination directed at Indians. He was thrown off a train at Pietermaritzburg after refusing to move from the first class to a third class coach while holding a valid first class ticket. Traveling farther on by stagecoach he was beaten by a driver for refusing to travel on the foot board to make room for a European passenger. He suffered other hardships on the journey as well, including being barred from several hotels. In another incident, the magistrate of a Durban court ordered Gandhi to remove his turban - which he refused to do. These events were a turning point in his life, awakening him to social injustice and influencing his subsequent social activism. It was through witnessing firsthand the racism, prejudice and injustice against Indians in South Africa that Gandhi started to question his people's status within the British Empire, and his own place in society.

Gandhi extended his original period of stay in South Africa to assist Indians in opposing a bill to deny them the right to vote. Though unable to halt the bill's passage, his campaign was successful in drawing attention to the grievances of Indians in South Africa. He helped found the Natal Indian Congress in 1894, and through this organization, he molded the Indian community of South Africa into a homogeneous political force. In January 1897, when Gandhi landed in Durban he was attacked by a mob of white settlers and escaped only through the efforts of the wife of the police superintendent. He, however, refused to press charges against any member of the mob, stating it was one of his principles not to seek redress for a personal wrong in a court of law.

In 1906, the Transvaal government promulgated a new Act compelling registration of the colony's Indian population. At a mass protest meeting held in Johannesburg on 11 September that year, Gandhi adopted his still evolving methodology of *satyagraha* (devotion to the truth), or non-violent protest, for the first time, calling on his fellow Indians to defy the new law and suffer the punishments for doing so, rather than resist through violent means. This plan was adopted, leading to a seven-year struggle in which thousands of Indians were jailed (including Gandhi), flogged, or even shot, for striking, refusing to register, burning their registration cards engaging in other forms of non-violent resistance. While the government was successful in repressing the Indian protesters, the public outcry stemming from the harsh methods employed by the South African government in the face of peaceful Indian protesters finally forced South African General Jan Christiaan Smuts to negotiate a compromise with Gandhi. Gandhi's ideas took shape and the concept of *satyagraha* matured during this struggle.

Racism and Controversy

Some of Gandhi's early South African articles are controversial. On 7 March 1908, Gandhi wrote in the *Indian Opinion* of his time in a South African prison: "Kaffirs are as a rule uncivilized - the convicts even more so. They are troublesome, very dirty and live almost like animals." Writing on the subject of immigration in 1903, Gandhi commented: "We believe as much in the purity of race as we think they do... We believe also that the white race in South Africa should be the predominating race." During his time in South Africa, Gandhi protested repeatedly about the social classification of blacks with Indians, who he described as "undoubtedly infinitely superior to the Kaffirs". Remarks such as these have led some to accuse Gandhi of racism.

Two professors of history who specialize in South Africa, Surendra Bhana and Goolam Vahed, examined this controversy in their text, *The Making of a Political Reformer: Gandhi in South Africa, 1893–1914.* (New Delhi: Manohar, 2005). They focus in Chapter 1, "Gandhi, Africans and Indians in Colonial Natal" on the relationship between the African and Indian communities under "White rule" and policies which enforced segregation (and, they argue, inevitable conflict between these communities). Of this relationship they state that, "the young Gandhi was influenced by segregationist notions prevalent in the 1890s." At the same time, they state, "Gandhi's experiences in jail seemed to make him more sensitive to their plight...the later Gandhi mellowed; he seemed much less categorical in his expression of prejudice against Africans, and much more open to seeing points of common cause. His negative views in the Johannesburg jail were reserved for hardened African prisoners rather than Africans generally."

Former President of South Africa Nelson Mandela is a follower of Gandhi, despite efforts in 2003 on the part of Gandhi's critics to prevent the unveiling of a statue of Gandhi in Johannesburg. Bhana and Vahed commented on the events surrounding the unveiling in the conclusion to *The Making of a Political Reformer: Gandhi in South*

Africa, 1893–1914. In the section "Gandhi's Legacy to South Africa," they note that, "Gandhi inspired succeeding generations of South African activists seeking to end White rule. This legacy connects him to Nelson Mandela...in a sense Mandela completed what Gandhi started."

Role in Zulu War of 1906

In 1906, after the British introduced a new poll-tax, Zulus in South Africa killed two British officers. In response, the British declared a war against the Zulus. Gandhi actively encouraged the British to recruit Indians. He argued that Indians should support the war efforts in order to legitimize their claims to full citizenship. The British, however, refused to commission Indians as army officers. Nonetheless, they accepted Gandhi's offer to let a detachment of Indians volunteer as a stretcher bearer corps to treat wounded British soldiers. This corps was commanded by Gandhi. On 21 July 1906, Gandhi wrote in *Indian Opinion*: "The corps had been formed at the instance of the Natal Government by way of experiment, in connection with the operations against the Natives consists of twenty three Indians". Gandhi urged the Indian population in South Africa to join the war through his columns in *Indian Opinion*: "If the Government only realized what reserve force is being wasted, they would make use of it and give Indians the opportunity of a thorough training for actual warfare."

In Gandhi's opinion, the Draft Ordinance of 1906 brought the status of Indians below the level of Natives. He therefore urged Indians to resist the Ordinance along the lines of *satyagraha* by taking the example of "Kaffirs". In his words, "Even the half-castes and kaffirs, who are less advanced than we, have resisted the government. The pass law applies to them as well, but they do not take out passes."

In 1927 Gandhi wrote of the event: "The Boer War had not brought home to me the horrors of war with anything like the vividness that the [Zulu] 'rebellion' did. This was no war but a man-hunt, not only in my opinion, but also in that of many Englishmen with whom I had occasion to talk."

Struggle for Indian Independence (1915–1945)

In 1915, Gandhi returned from South Africa to live in India. He spoke at the conventions of the Indian National Congress, but was primarily introduced to Indian issues, politics and the Indian people by Gopal Krishna Gokhale, a respected leader of the Congress Party at the time.

Role in World War I

In April 1918, during the latter part of World War I, Gandhi was invited by the Viceroy to a War Conference in Delhi. Perhaps to show his support for the Empire and help his case for India's independence, Gandhi agreed to actively recruit Indians for the war effort. In contrast to the Zulu War of 1906 and the outbreak of World War I in 1914, when he recruited volunteers for the Ambulance Corps, this time Gandhi attempted to recruit combatants. In a June 1918 leaflet entitled "Appeal for Enlistment", Gandhi wrote "To bring about such a state of things we should have the ability to defend ourselves, that is, the ability to bear arms and to use them...If we want to learn the use of arms with the greatest possible despatch, it is our duty to enlist ourselves in the army." He did however stipulate in a letter to the Viceroy's private secretary that he "personally will not kill or injure anybody, friend or foe." Gandhi's war recruitment campaign brought into question his consistency on nonviolence as his friend Charlie Andrews confirms, "Personally I have never been able to reconcile this with his own conduct in other respects, and it is one of the points where I have found myself in painful disagreement." Gandhi's private secretary also acknowledges that "The question of the consistency between his creed of 'Ahimsa' (non-violence) and his recruiting campaign was raised not only then but has been discussed ever since."

Champaran and Kheda

Gandhi's first major achievements came in 1918 with the Champaran agitation and *Kheda Satyagraha*, although in the latter it was indigo and other cash crops instead of the food crops necessary for their survival. Suppressed by the militias of the landlords (mostly British), they were given measly compensation, leaving them mired in extreme poverty. The villages were kept extremely dirty and unhygienic; and alcoholism, untouchability and purdah were rampant. Now in the throes of a devastating famine, the British levied a tax which they insisted on increasing. The situation was desperate. In Kheda in Gujarat, the problem was the same. Gandhi established an ashram there, organizing scores of his veteran supporters and fresh volunteers from the region. He organized a detailed study and survey of the villages, accounting for the atrocities and terrible episodes of suffering, including the general state of degenerate living. Building on the confidence of villagers, he began leading the clean-up of villages, building of schools and hospitals and encouraging the village leadership to undo and condemn many social evils, as accounted above.

But his main impact came when he was arrested by police on the charge of creating unrest and was ordered to leave the province. Hundreds of thousands of people protested and rallied outside the jail, police stations and courts demanding his release, which the court reluctantly granted. Gandhi led organized protests and strikes against the landlords who, with the guidance of the British government, signed an agreement granting the poor farmers of the region more compensation and control over farming, and cancellation of revenue hikes and its collection until the famine ended. It was during this agitation, that Gandhi was addressed by the people as *Bapu* (Father) and *Mahatma* (Great Soul). In Kheda, Sardar Patel represented the farmers in negotiations with the British, who suspended revenue collection and released all the prisoners. As a result, Gandhi's fame spread all over the nation and because of this, he is now called "Father of the nation" in Indian.

Non-cooperation

Gandhi employed non-cooperation, non-violence and peaceful resistance as his "weapons" in the struggle against British. In Punjab, the Jallianwala Bagh massacre of civilians by British troops (also known as the Amritsar Massacre) caused deep trauma to the nation, leading to increased public anger and acts of violence. Gandhi criticized both the actions of the British Raj and the retaliatory violence of Indians. He authored the resolution offering condolences to British civilian victims and condemning the riots which, after initial opposition in the party, was accepted following Gandhi's emotional speech advocating his principle that all violence was evil and could not be justified. But it was after the massacre and subsequent violence that Gandhi's mind focused upon obtaining complete self-government and control of all Indian government institutions, maturing soon into *Swaraj* or complete individual, spiritual, political independence.

In December 1921, Gandhi was invested with executive authority on behalf of the Indian National Congress. Under his leadership, the Congress was reorganized with a new constitution, with the goal of *Swaraj*. Membership in the party was opened to anyone prepared to pay a token fee. A hierarchy of committees was set up to improve discipline, transforming the party from an elite organization to one of mass national appeal. Gandhi expanded his non-violence platform to include the *swadeshi* policy — the boycott of foreign-made goods, especially British goods. Linked to this was his advocacy that *khadi* (homespun cloth) be worn by all Indians instead of British-made textiles. Gandhi exhorted Indian men and women, rich or poor, to spend time each day spinning *khadi* in support of the independence movement. This was a strategy to inculcate discipline and dedication to weed out the unwilling and ambitious, and to include women in the movement at a time when many thought that such activities were not respectable activities for women. In addition to boycotting British products, Gandhi urged the people to boycott British educational institutions and law courts, to resign from government employment, and to forsake British titles and honours.

"Non-cooperation" enjoyed widespread appeal and success, increasing excitement and participation from all strata of Indian society. Yet, just as the movement reached its apex, it ended abruptly as a result of a violent clash in the town of Chauri Chaura, Uttar Pradesh, in February 1922. Fearing that the movement was about to take a turn towards violence, and convinced that this would be the undoing of all his work, Gandhi called off the campaign of mass civil disobedience. Gandhi was arrested on 10 March 1922, tried for sedition, and sentenced to six years' imprisonment. He began his sentence on 18 March 1922. He was released in February 1924 for an appendicitis operation, having served only 2 years.

Without Gandhi's uniting personality, the Indian National Congress began to splinter during his years in prison, splitting into two factions, one led by Citta Ranjan Das and Motilal Nehru favouring party participation in the legislatures, and the other led by Chakravarti Rajagopalachari and Sardar Vallabhbhai Patel, opposing this move. Furthermore, cooperation among Hindus and Muslims, which had been strong at the height of the non-violence campaign, was breaking down. Gandhi attempted to bridge these differences through many means, including a three-week fast in the autumn of 1924, but with limited success.

Salt Satyagraha (Salt March)

Gandhi stayed out of active politics and, as such, the limelight for most of the 1920s. He focused instead on resolving the wedge between the Swaraj Party and the Indian National Congress, and expanding initiatives against untouchability, alcoholism, ignorance and poverty. He returned to the fore in 1928. In the preceding year, the British government had appointed a new constitutional reform commission under Sir John Simon, which did not include any Indian as its member. The result was a boycott of the commission by Indian political parties. Gandhi pushed through a resolution at the Calcutta Congress in December 1928 calling on the British government to grant India dominion status or face a new campaign of non-cooperation with complete independence for the country as its goal. Gandhi had not only moderated the views of younger men like Subhas Chandra Bose and Jawaharlal Nehru, who sought a demand for immediate independence, but also reduced his own call to a one year wait, instead of two. The British did not respond. On 31 December 1929, the flag of India was unfurled in Lahore. 26 January 1930 was celebrated as India's Independence Day by the Indian National Congress meeting in Lahore. This day was commemorated by almost every other Indian organization. Gandhi then launched a new satyagraha against the tax on salt in March 1930. This was highlighted by the famous Salt March to Dandi from 12 March to 6 April, where he marched 388 kilometres (241 miles) from Ahmedabad to Dandi, Gujarat to make salt himself. Thousands of Indians joined him on this march to the sea. This campaign was one of his most successful at upsetting British hold on India; Britain responded by imprisoning over 60,000 people.

The government, represented by Lord Edward Irwin, decided to negotiate with Gandhi. The Gandhi–Irwin Pact was signed in March 1931. The British Government agreed to free all political prisoners, in return for the suspension of the civil disobedience movement. Also as a result of the pact, Gandhi was invited to attend the Round Table Conference in London as the sole representative of the Indian National Congress. The conference was a disappointment to Gandhi and the nationalists, because it focused on the Indian princes and Indian minorities rather than on a transfer of power. Furthermore, Lord Irwin's successor, Lord Willingdon, began a new campaign of controlling and subduing the nationalist movement. Gandhi was again arrested, and the government tried to negate his influence by completely isolating him from his followers. But this tactic failed.

In 1932, through the campaigning of the Dalit leader B. R. Ambedkar, the government granted untouchables separate electorates under the new constitution. In protest, Gandhi embarked on a six-day fast in September 1932. The resulting public outcry successfully forced the government to adopt a more equitable arrangement via negotiations mediated by the Dalit cricketer turned political leader Palwankar Baloo. This was the start of a new campaign by Gandhi to improve the lives of the untouchables, whom he named Harijans, the children of God. On 8 May 1933, Gandhi began a 21-day fast of self-purification to help the Harijan movement. This new campaign was not universally embraced within the Dalit community, as prominent leader B. R. Ambedkar condemned Gandhi's use of the term *Harijans* as saying that Dalits were socially immature, and that privileged caste Indians played a paternalistic role. Ambedkar and his allies also felt Gandhi was undermining Dalit political rights. Gandhi, although born into the Vaishya caste, insisted that he was able to speak on behalf of Dalits, despite the presence of Dalit activists such as Ambedkar.

In the summer of 1934, three unsuccessful attempts were made on Gandhi's life.

When the Congress Party chose to contest elections and accept power under the Federation scheme, Gandhi resigned from party membership. He did not disagree with the party's move, but felt that if he resigned, his popularity with Indians would cease to stifle the party's membership, that actually varied from communists, socialists, trade unionists, students, religious conservatives, to those with pro-business convictions and that these various voices would get a chance to make themselves heard. Gandhi also wanted to avoid being a target for Raj propaganda by leading a party that had temporarily accepted political accommodation with the Raj.

Gandhi returned to active politics again in 1936, with the Nehru presidency and the Lucknow session of the Congress. Although Gandhi wanted a total focus on the task of winning independence and not speculation about India's future, he did not restrain the Congress from adopting socialism as its goal. Gandhi had a clash with Subhas Bose, who had been elected president in 1938. Their main points of contention were Bose's lack of commitment to democracy, and lack of faith in non-violence. Bose won his second term despite Gandhi's criticism, but left the Congress when the All-India leaders resigned en masse in protest of his abandonment of the principles introduced by Gandhi.

World War II and *Quit India*

World War II broke out in 1939 when Nazi Germany invaded Poland. Initially, Gandhi favoured offering "non-violent moral support" to the British effort, but other Congressional leaders were offended by the unilateral inclusion of India in the war, without consultation of the people's representatives. All Congressmen resigned from office. After long deliberations, Gandhi declared that India could not be party to a war ostensibly being fought for democratic freedom, while that freedom was denied to India itself. As the war progressed, Gandhi intensified his demand for independence, drafting a resolution calling for the British to *Quit India*. This was Gandhi's and the Congress Party's most definitive revolt aimed at securing the British exit from India.

Gandhi was criticized by some Congress party members and other Indian political groups, both pro-British and anti-British. Some felt that not supporting Britain more in its life or death struggle against the evil of Nazism was unethical. Others felt that Gandhi's refusal for India to participate in the war was insufficient and more direct opposition should be taken, while Britain fought against Nazism yet continued to contradict itself by refusing to grant India Independence. *Quit India* became the most forceful movement in the history of the struggle, with mass arrests and violence on an unprecedented scale. Thousands of freedom fighters were killed or injured by police gunfire, and hundreds of thousands were arrested. Gandhi and his supporters made it clear they would not support the war effort unless India were granted immediate independence. He even clarified that this time the movement would not be stopped if individual acts of violence were committed, saying that the *"ordered anarchy"* around him was *"worse than real anarchy."* He called on all Congressmen and Indians to maintain discipline via ahimsa, and *Karo Ya Maro* ("Do or Die") in the cause of ultimate freedom.

Gandhi and the entire Congress Working Committee were arrested in Bombay by the British on 9 August 1942. Gandhi was held for two years in the Aga Khan Palace in Pune. It was here that Gandhi suffered two terrible blows in his personal life. His 50-year old secretary Mahadev Desai died of a heart attack 6 days later and his wife Kasturba died after 18 months imprisonment in 22 February 1944; six weeks later Gandhi suffered a severe malaria attack. He was released before the end of the war on 6 May 1944 because of his failing health and necessary surgery; the Raj did not want him to die in prison and enrage the nation. Although the Quit India movement had moderate success in its objective, the ruthless suppression of the movement brought order to India by the end of 1943. At the end of the war, the British gave clear indications that power would be transferred to Indian hands. At this point Gandhi called off the struggle, and around 100,000 political prisoners were released, including the Congress's leadership.

Freedom and partition of India

As a rule, Gandhi was opposed to the concept of partition as it contradicted his vision of religious unity. Of the partition of India to create Pakistan, he wrote in *Harijan* on 6 October 1946:

[The demand for Pakistan] as put forth by the Moslem League is un-Islamic and I have not hesitated to call it sinful. Islam stands for unity and the brotherhood of mankind, not for disrupting the oneness of the human family. Therefore, those who want to divide India into possibly warring groups are enemies alike of India and Islam. They may cut me into pieces but they cannot make me subscribe to something which I consider to be wrong [...] we must not cease to aspire, in spite of [the] wild talk, to befriend all Moslems and hold them fast as prisoners of our love.

However, as Homer Jack notes of Gandhi's long correspondence with Jinnah on the topic of Pakistan: "Although Gandhi was personally opposed to the partition of India, he proposed an agreement...which provided that the Congress and the Moslem League would cooperate to attain independence under a provisional government, after which the question of partition would be decided by a plebiscite in the districts having a Moslem majority."

These dual positions on the topic of the partition of India opened Gandhi up to criticism from both Hindus and Muslims. Muhammad Ali Jinnah and contemporary Pakistanis condemned Gandhi for undermining Muslim political rights. Vinayak Damodar Savarkar and his allies accused him of politically appeasing Muslims while turning a blind eye to their atrocities against Hindus, and for allowing the creation of Pakistan, despite having publicly declared that "before partitioning India, my body will have to be cut into two pieces". This continues to be politically contentious: some, like Pakistani-American historian Ayesha Jalal argue that Gandhi and the Congress's unwillingness to share power with the Muslim League hastened partition; others, like Hindu nationalist politician Pravin Togadia indicated that excessive weakness on Gandhi's part led to the division of India.

Gandhi also expressed his dislike for partition during the late 1930s in response to the topic of the partition of Palestine to create Israel. He stated in *Harijan* on 26 October 1938:

Several letters have been received by me asking me to declare my views about the Arab-Jew question in Palestine and persecution of the Jews in

Germany. It is not without hesitation that I venture to offer my views on this very difficult question. My sympathies are all with the Jews. I have known them intimately in South Africa. Some of them became life-long companions. Through these friends I came to learn much of their age-long persecution. They have been the untouchables of Christianity [...] But my sympathy does not blind me to the requirements of justice. The cry for the national home for the Jews does not make much appeal to me. The sanction for it is sought in the Bible and the tenacity with which the Jews have hankered after return to Palestine. Why should they not, like other peoples of the earth, make that country their home where they are born and where they earn their livelihood? Palestine belongs to the Arabs in the same sense that England belongs to the English or France to the French. It is wrong and inhuman to impose the Jews on the Arabs. What is going on in Palestine today cannot be justified by any moral code of conduct.

Gandhi advised the Congress to reject the proposals the British Cabinet Mission offered in 1946, as he was deeply suspicious of the *grouping* proposed for Muslim-majority states—Gandhi viewed this as a precursor to partition. However, this became one of the few times the Congress broke from Gandhi's advice (though not his leadership), as Nehru and Patel knew that if the Congress did not approve the plan, the control of government would pass to the Muslim League. Between 1946 and 1948, over 5,000 people were killed in violence. Gandhi was vehemently opposed to any plan that partitioned India into two separate countries. But an overwhelming majority of Muslims living in India, alongside Hindus and Sikhs, favoured partition. Additionally Muhammad Ali Jinnah, the leader of the Muslim League, commanded widespread support in West Punjab, Sindh, North West Frontier Province and East Bengal. The partition plan was approved by the Congress leadership as the only way to prevent a wide-scale Hindu-Muslim civil war. Congress leaders knew that Gandhi would viscerally oppose partition, and it was impossible for the Congress to go ahead without his agreement, for Gandhi's support in the party and throughout India was strong. Gandhi's closest colleagues had accepted partition as the best way out, and Sardar Patel endeavoured to convince Gandhi that it was the only way to avoid civil war. A devastated Gandhi gave his assent.

He conducted extensive dialogue with Muslim and Hindu community leaders, working to cool passions in northern India, as well as in Bengal. Despite the Indo-Pakistani War of 1947, he was troubled when the Government decided to deny Pakistan the 55 crores (550 million Indian rupees) due as per agreements made by the Partition

Council. Leaders like Sardar Patel feared that Pakistan would use the money to bankroll the war against India. Gandhi was also devastated when demands resurged for all Muslims to be deported to Pakistan, and when Muslim and Hindu leaders expressed frustration and an inability to come to terms with one another. Gandhi's arrival in Delhi, turned out to an important intervention in ending the rioting, he even visited Muslims *mohallas* to restore faith of the Muslim populace. He launched his last fast-unto-death on January 12, 1948, in Delhi, asking that all communal violence be ended once and for all, Muslims homes be restored to them and that the payment of 550 million rupees be made to Pakistan. Gandhi feared that instability and insecurity in Pakistan would increase their anger against India, and violence would spread across the borders. He further feared that Hindus and Muslims would renew their enmity and that this would precipitate open civil war. After emotional debates with his life-long colleagues, Gandhi refused to budge, and the Government rescinded its policy and made the payment to Pakistan. Hindu, Muslim and Sikh community leaders, including the Rashtriya Swayamsevak Sangh and Hindu Mahasabha assured him that they would renounce violence and call for peace. Gandhi thus broke his fast by sipping orange juice.

Assassination

On 30 January 1948, Gandhi was shot while he was walking to a platform from which he was to address a prayer meeting. The assassin, Nathuram Godse, was a Hindu nationalist with links to the extremist Hindu Mahasabha, who held Gandhi responsible for weakening India by insisting upon a payment to Pakistan. Godse and his co-conspirator Narayan Apte were later tried and convicted; they were executed on 15 November 1949. Gandhi's memorial (or *Samādhi*) at Rāj Ghāt, New Delhi, bears the epigraph "Hē Ram", (*He Rām*), which may be translated as "Oh God". These are widely believed to be Gandhi's last words after he was shot, though the veracity of this statement has been disputed. Jawaharlal Nehru addressed the nation through radio:

"Friends and comrades, the light has gone out of our lives, and there is darkness everywhere, and I do not quite know what to tell you or how to say it. Our beloved leader, Bapu as we called him, the father of the nation, is no more. Perhaps I am wrong to say that; nevertheless, we will not see him again, as we have seen him for these many years, we will not run to him for advice or seek solace from him, and that is a terrible blow, not only for me, but for millions and millions in this country."

- Jawaharlal Nehru's address to Gandhi

Gandhi's ashes were poured into urns which were sent across India for memorial services. Most were immersed at the Sangam at Allahabad on 12 February 1948 but some were secretly taken away. In 1997, Tushar Gandhi immersed the contents of one urn, found in a bank vault and reclaimed through the courts, at the Sangam at Allahabad. On 30 January 2008 the contents of another urn were immersed at Girgaum Chowpatty by the family after a Dubai-based businessman had sent it to a Mumbai museum. Another urn has ended up in a palace of the Aga Khan in Pune (where he had been imprisoned from 1942 to 1944) and another in the Self-Realization Fellowship Lake Shrine in Los Angeles. The family is aware that these enshrined ashes could be misused for political purposes but does not want to have them removed because it would entail breaking the shrines.

Gandhi's principles

Truth

Gandhi dedicated his life to the wider purpose of discovering truth, or *Satya*. He tried to achieve this by learning from his own mistakes and conducting experiments on himself. He called his autobiography *The Story of My Experiments with Truth*.

Gandhi stated that the most important battle to fight was overcoming his own demons, fears, and insecurities. Gandhi summarized his beliefs first when he said "God is Truth". He would later change this statement to "Truth is God". Thus, *Satya* (Truth) in Gandhi's philosophy is "God".

Nonviolence

Although Mahatama Gandhi was not the originator of the principle of non-violence, he was the first to apply it in the political field on a huge scale. The concept of nonviolence (*ahimsa*) and nonresistance has a long history in Indian religious thought and has had many revivals in Hindu, Buddhist, Jain, Jewish and Christian contexts. Gandhi explains his philosophy and way of life in his autobiography *The Story of My Experiments with Truth*. He was quoted as saying:

"When I despair, I remember that all through history the way of truth and love has always won. There have been tyrants and murderers and for a time they seem invincible, but in the end, they always fall — think of it, always."

"What difference does it make to the dead, the orphans, and the homeless, whether the mad destruction is wrought under the name of totalitarianism or the holy name of liberty and democracy?"

"An eye for an eye makes the whole world blind."

"There are many causes that I am prepared to die for but no causes that I am prepared to kill for."

In applying these principles; Gandhi did not balk from taking them to their most logical extremes in envisioning a world where even government, police and armies were nonviolent. The quotations below are from the book "For Pacifists."

The science of war leads one to dictatorship, pure and simple. The science of non-violence alone can lead one to pure democracy...Power based on love is thousand times more effective and permanent than power derived from fear of punishment....It is a blasphemy to say non-violence can be practiced only by individuals and never by nations which are composed of individuals...The nearest approach to purest anarchy would be a democracy based on non-violence...A society organized and run on the basis of complete non-violence would be the purest anarchy

I have conceded that even in a non-violent state a police force may be necessary...Police ranks will be composed of believers in non-violence. The people will instinctively render them every help and through mutual cooperation they will easily deal with the ever decreasing disturbances...Violent quarrels between labor and capital and strikes will be few and far between in a non-violent state because the influence of the non-violent majority will be great as to respect the principle elements in society. Similarly, there will be no room for communal disturbances....

A non-violent army acts unlike armed men, as well in times of peace as in times of disturbances. Theirs will be the duty of bringing warring communities together, carrying peace propaganda, engaging in activities that would bring and keep them in touch with every single person in their parish or division. Such an army should be ready to cope with any emergency, and in order to still the frenzy of mobs should risk their lives in numbers sufficient for that purpose. ...Satyagraha (truth-force) brigades can be organized in every village and every block of buildings in the cities. [If the non-violent society is attacked from without] there are two ways open to non-violence. To yield possession, but non-cooperate with the aggressor...prefer death to submission. The second way would be non-violent resistance by the people who have been trained in the non-violent way...The unexpected spectacle of endless rows upon rows of men and women simply dying rather than surrender to the will of an aggressor must ultimately melt him and his soldiery...A nation or group which has made non-violence its final policy cannot be subjected to slavery even by the atom bomb.... The level of non-violence in that nation, if that even happily comes to pass, will naturally have risen so high as to command universal respect.

In accordance with these views, in 1940, when invasion of the British Isles by Nazi Germany looked imminent, Gandhi offered the following advice to the British people (*Non-Violence in Peace and War*):

"I would like you to lay down the arms you have as being useless for saving you or humanity. You will invite Herr Hitler and Signor Mussolini to take what they want of the countries you call your possessions...If these gentlemen choose to occupy your homes, you will vacate them. If they do not give you free passage out, you will allow yourselves, man, woman, and child, to be slaughtered, but you will refuse to owe allegiance to them."

In a post-war interview in 1946, he offered a view at an even further extreme:

"Hitler," Gandhi said, "killed five million Jews. It is the greatest crime of our time. But the Jews should have offered themselves to the butcher's knife. They should have thrown themselves into the sea from cliffs… It would have aroused the world and the people of Germany… As it is they succumbed anyway in their millions."

However, Gandhi was aware that this level of nonviolence required incredible faith and courage, which he realized not everyone possessed. He therefore advised that everyone need not keep to nonviolence, especially if it were used as a cover for cowardice:

"Gandhi guarded against attracting to his *satyagraha* movement those who feared to take up arms or felt themselves incapable of resistance. 'I do believe,' he wrote, 'that where there is only a choice between cowardice and violence, I would advise violence.'"

"At every meeting I repeated the warning that unless they felt that in non-violence they had come into possession of a force infinitely superior to the one they had and in the use of which they were adept, they should have nothing to do with non-violence and resume the arms they possessed before. It must never be said of the Khudai Khidmatgars that once so brave, they had become or been made cowards under Badshah Khan's influence. Their bravery consisted not in being good marksmen but in defying death and being ever ready to bare their breasts to the bullets."

Gandhi also came under some political fire for his criticism of those who attempted to achieve independence through more violent means. His refusal to protest against the hanging of Bhagat Singh, Sukhdev, Udham Singh and Rajguru were sources of condemnation among some parties.

Of this criticism, Gandhi stated, "There was a time when people listened to me because I showed them how to give fight to the British without arms when they had no arms...but today I am told that my non-violence can be of no avail against the [Hindu–Moslem riots] and, therefore, people should arm themselves for self-defense."

Winston Churchill said that it was "nauseating" to see Gandhi, "a seditious Middle Temple lawyer, now posing as a fakir of a type well-known in the Middle East, striding half-naked up the steps of the Vice-regal palace . . . to parley on equal terms with the representative of the King-Emperor".

He continued this argument in a number of articles reprinted in Homer Jack's *The Gandhi Reader: A Sourcebook of His Life and Writings*. In the first, "Zionism and Anti-Semitism," written in 1938, Gandhi commented upon the 1930s persecution of the Jews in Germany within the context of Satyagraha. He offered non-violence as a method of combating the difficulties Jews faced in Germany, stating,

If I were a Jew and were born in Germany and earned my livelihood there, I would claim Germany as my home even as the tallest Gentile German might, and challenge him to shoot me or cast me in the dungeon; I would refuse to be expelled or to submit to discriminating treatment. And for doing this I should not wait for the fellow Jews to join me in civil resistance, but would have confidence that in the end the rest were bound to follow my example. If one Jew or all the Jews were to accept the prescription here offered, he or they cannot be worse off than now. And suffering voluntarily undergone will bring them an inner strength and joy...the calculated violence of Hitler may even result in a general massacre of the Jews by way of his first answer to the declaration of such hostilities. But if the Jewish mind could be prepared for voluntary suffering, even the massacre I have imagined could be turned into a day of thanksgiving and joy that

Jehovah had wrought deliverance of the race even at the hands of the tyrant. For to the God-fearing, death has no terror.

Gandhi was highly criticized for these statements and responded in the article "Questions on the Jews" with "Friends have sent me two newspaper cuttings criticizing my appeal to the Jews. The two critics suggest that in presenting non-violence to the Jews as a remedy against the wrong done to them, I have suggested nothing new...what I have pleaded for is renunciation of violence of the heart and consequent active exercise of the force generated by the great renunciation.

Gandhi's statements regarding Jews facing the impending Holocaust have attracted criticism from a number of commentators. Martin Buber wrote a sharply critical open letter to Gandhi on 24 February 1939. Buber asserted that the comparison between British treatment of Indian subjects and Nazi treatment of Jews was inappropriate; moreover, he noted that when Indians were the victims of persecution, Gandhi had, on occasion, supported the use of force.

Gandhi commented upon the 1930s persecution of the Jews in Germany within the context of Satyagraha. In the November 1938 article on the Nazi persecution of the Jews quoted above, he offered non-violence as a solution:

The German persecution of the Jews seems to have no parallel in history. The tyrants of old never went so mad as Hitler seems to have gone. And he is doing it with religious zeal. For he is propounding a new religion of exclusive and militant nationalism in the name of which any inhumanity becomes an act of humanity to be rewarded here and hereafter. The crime of an obviously mad but intrepid youth is being visited upon his whole race with unbelievable ferocity. If there ever could be a justifiable war in the name of and for humanity, a war against Germany, to prevent the wanton persecution of a whole race, would be completely justified. But I do not believe in any war. A discussion of the pros and cons of such a war is therefore outside my horizon or province. But if there can be no war against Germany, even for such a crime as is being committed against the Jews, surely there can be no alliance with Germany. How can there be alliance between a nation which claims to stand for justice and democracy and one which is the declared enemy of both?"

Vegetarianism

As a young child, Gandhi experimented with meat-eating. This was due partially to his inherent curiosity as well as his rather persuasive peer and friend Sheikh Mehtab. The idea of vegetarianism is deeply ingrained in Hindu and Jain traditions in India, and, in his native land of Gujarat, most Hindus are vegetarian and so are almost all Jains. The Gandhi family was no exception. Before leaving for his studies in London, Gandhi made a promise to his mother, Putlibai and his uncle, Becharji Swami that he would abstain from eating meat, taking alcohol, and engaging in promiscuity. He held fast to his promise and gained more than a diet: he gained a basis for his life-long philosophies. As Gandhi grew into adulthood, he became a strict vegetarian. He wrote the book *The Moral Basis of Vegetarianism* and several articles on the subject, some of which were published in the London Vegetarian Society's publication, *The Vegetarian*. During this period, the young Gandhi became inspired by many great minds and was befriended by the chairman of the London Vegetarian Society, Dr. Josiah Oldfield.

Having also read and admired the work of Henry Stephens Salt, the young Mohandas met and often corresponded with the vegetarian campaigner. Gandhi spent much time advocating vegetarianism during and after his time in London. To Gandhi, a vegetarian diet would not only satisfy the requirements of the body, it would also serve an economic purpose as meat was, and still is, generally more expensive than grains, vegetables, and fruits. Also, many Indians of the time struggled with low income, thus vegetarianism was seen not only as a spiritual practice but also a practical one. He abstained from eating for long periods, using fasting as a form of political protest. He refused to eat until his death or his demands were met. It was noted in his autobiography that vegetarianism was the beginning of his deep commitment to Brahmacharya; without total control of the palate, his success in Bramacharya would likely falter.

Gandhi also experimented with fruitarianism, stating in his autobiography, "I decided to live on a pure fruit diet, and that too composed of the cheapest fruit possible ... Raw groundnuts, bananas, dates, lemons and olive oil composed our usual diet." However, late in life he broke his discipline and started taking goat's milk on the advice of his doctor. This lapse of discipline bothered him to his dying day, and he wrote, "The memory of this action even now rankles my breast and fills me with remorse, and I am constantly thinking how to give up goat's milk." He never took dairy products obtained from cows because of his view initially that milk is not the natural diet of man, disgust for cow blowing, and, specifically, because of a vow to his late mother.

Brahmacharya

When Gandhi was 16 his father became very ill. Being very devoted to his parents, he attended to his father at all times during his illness. However, one night, Gandhi's uncle came to relieve Gandhi for a while. He retired to his bedroom where carnal desires overcame him and he made love to his wife. Shortly afterward a servant came to report that Gandhi's father had just died. Gandhi felt tremendous guilt and never could forgive himself. He came to refer to this event as "double shame." The incident had significant influence in Gandhi becoming celibate at the age of 36, while still married.

This decision was deeply influenced by the philosophy of Brahmacharya — spiritual and practical purity — largely associated with celibacy and asceticism. Gandhi saw Brahmacharya as a means of becoming close with God and as a primary foundation for self realization. In his autobiography he tells of his battle against lustful urges and fits of jealousy with his childhood bride, Kasturba. He felt it his personal obligation to remain celibate so that he could learn to love, rather than lust. For Gandhi, Brahmacharya meant "control of the senses in thought, word and deed.".

Towards the end of his life, it became public knowledge that Gandhi had been sharing his bed for a number of years with young women. He explained that he did this for bodily warmth at night and termed his actions as "nature cure". Later in his life he started experimenting with brahmacharya in order to test his self control. His letter to Birla in April, 1945 referring to 'women or girls who have been naked with me' indicates that several women were part of his experiments. He wrote five editorials in *Harijan* discussing the practice of brahmacharya.

As part of these experiments, he initially slept with his women associates in the same room but at a distance. Afterwards he started to lie in the same bed with his women disciples and later took to sleeping naked alongside them. According to Gandhi active-celibacy meant perfect self control in the presence of opposite sex. Gandhi conducted his experiments with a number of women such as Abha, the sixteen year old wife of his grandnephew Kanu Gandhi. Gandhi acknowledged "that this experiment is very dangerous indeed", but thought "that it was capable of yielding great results". His nineteen year old grandniece, Manu Gandhi, too was part of his experiments. Gandhi had earlier written to her father, Jaisukhlal Gandhi, that Manu had started to share his bed so that he may "correct her sleeping posture". Gandhi saw himself as a mother to these women and would refer to Abha and Manu as "my walking sticks".

Gandhi called Sarladevi, a married woman with children and a devout follower, his "spiritual wife". He later said that he had come close to having sexual relations with her. He had told a correspondent in March, 1945 that "sleeping together came with my taking up of bramhacharya or even before that"; he said he had experimented with his wife "but that was not enough". Gandhi felt satisfied with his experiments and wrote to Manu that "I have successfully practiced the eleven vows taken by me. This is the culmination of my striving for last thirty six years. In this yajna I got a glimpse of the ideal truth and purity for which I have been striving".

Gandhi had to take criticism for his experiments by many of his followers and opponents. His stenographer, R. P. Parasuram, resigned when he saw Gandhi sleeping naked with Manu. Gandhi insisted that he never felt aroused while he slept beside her, or with Sushila or Abha. "I am sorry" Gandhi said to Parasuram, "you are at liberty to leave me today." Nirmal Kumar Bose, leading anthropologist and close associate of Gandhi, parted company with him in April, 1947 post Gandhi's tour of Noakhali, where some sort of altercation had taken place between Gandhi and Sushila Nayar in his bedroom at midnight that caused Gandhi to slap his forehead. Bose said, "there was no immorality on part of Gandhi. Moreover Gandhi tried to conquer the feeling of sex by consciously endeavouring to convert himself into a mother of those who were under his case, whether men or women". This maternal emphasis has also been pointed out by Dattatreya Balkrishna Kalelkar, a revolutionary turned disciple of Gandhi

Simplicity

Gandhi earnestly believed that a person involved in public service should lead a simple life. He first displayed this principle when he gave up wearing western-style clothing, which he associated with wealth and success. When he returned to India he renounced the western lifestyle he lead in South Africa, where he had enjoyed a successful legal practice.

Gandhi dressed to be accepted by the poorest person in India, advocating the use of homespun cloth (*khadi*). He and his followers adopted the practice of weaving their own clothes from thread they themselves spun on a charkha, and encouraged others to do so. While Indian workers were often idle due to unemployment, they had often bought their clothing from industrial manufacturers owned by British interests. The Swadeshi Movement held that if Indians made their own clothes, it would deal an economic blow to the British establishment in India. Gandhian simplicity was a sign and expression of *swadeshi* principles. Consequently, the *charkha* was later incorporated into the flag of the Indian National Congress. He subsequently wore a dhoti for the rest of his life to express the simplicity of his life.

The practice of giving up unnecessary expenditure, embracing a simple lifestyle and washing his own clothes, Gandhi called "reducing himself to zero". On one occasion he returned the gifts bestowed to him from the Natals for his diligent service to the community.

Gandhi spent one day of each week in silence. He believed that abstaining from speaking brought him inner peace and made him a better listener. This influence was drawn from the Hindu principles of *mauna* (Sanskrit:मौनं — silence) and *shanti* (Sanskrit:शांति — peace). On such days he communicated with others by writing on paper. For three and a half years, from the age of 37, Gandhi refused to read newspapers, claiming that the tumultuous state of world affairs caused him more confusion than his own inner unrest.

After reading John Ruskin's *Unto This Last*, he decided to change his lifestyle and create a commune called *Phoenix Settlement*.

Faith

Gandhi was born a Hindu and practised Hinduism all his life, deriving most of his principles from Hinduism. As a common Hindu, he believed all religions to be equal, and rejected all efforts to convert him to a different faith. He was an avid theologian and read extensively about all major religions. He had the following to say about Hinduism:

Hinduism as I know it entirely satisfies my soul, fills my whole being...When doubts haunt me, when disappointments stare me in the face, and when I see not one ray of light on the horizon, I turn to the *Bhagavad Gita*, and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow. My life has been full of tragedies and if they have not left any visible and indelible effect on me, I owe it to the teachings of the *Bhagavad Gita*.

Gandhi wrote a commentary on the *Bhagavad Gita* in Gujarati. The Gujarati manuscript was translated into English by Mahadev Desai, who provided an additional introduction and commentary. It was published with a Foreword by Gandhi in 1946.

Gandhi believed that at the core of every religion was truth and love (compassion, nonviolence and the Golden Rule). He also questioned what he saw as hypocrisy, malpractices, and dogma in all religions, including his own, and he was a tireless advocate for social reform in religion. Some of his comments on various religions are:

Thus if I could not accept Christianity either as a perfect, or the greatest religion, neither was I then convinced of Hinduism being such. Hindu defects were pressingly visible to me. If untouchability could be a part of Hinduism, it could but be a rotten part or an excrescence. I could not understand the *raison d'être* of a multitude of sects and castes. What was the meaning of saying that the Vedas were the inspired Word of God? If they were inspired, why not also the Bible and the Koran? As Christian friends were endeavouring to convert me, so were Muslim friends. Abdullah Seth had kept on inducing me to study Islam, and of course he had always something to say regarding its beauty.

—Gandhi's autobiography

As soon as we lose the moral basis, we cease to be religious. There is no such thing as religion over-riding morality. Man, for instance, cannot be untruthful, cruel or incontinent and claim to have God on his side.

The sayings of Muhammad are a treasure of wisdom, not only for Muslims but for all of mankind.

I like your Christ, I do not like your Christians.

Later in his life, when he was asked whether he was a Hindu, he replied, "Yes I am. I am also a Christian, a Muslim, a Buddhist and a Jew."

In spite of their deep reverence to each other, Gandhi and Rabindranath Tagore engaged in protracted debates more than once. These debates exemplify the philosophical differences between the two most famous Indians at the time. On 15 January 1934, an earthquake hit Bihar and caused extensive damage and loss of life. Gandhi maintained this was because of the sin committed by upper caste Hindus by not letting untouchables in their temples (Gandhi was committed to the cause of improving the fate of untouchables, referring to them as Harijans, people of Krishna). Tagore vehemently opposed Gandhi's stance, maintaining that an earthquake can only be caused by natural forces, not moral reasons, however repugnant the practice of untouchability may be.

Gandhi took a keen interest in theosophy. He empathized with theosophy's message of "universal brotherhood and consequent toleration", as he put it in 1926.

Swaraj

Gandhi was a self-described philosophical anarchist, and his vision of India meant India without an underlying government. He once said that "the ideally nonviolent state would be an ordered anarchy." While political systems are largely hierarchical, with each layer of authority from the individual to the central government have increasing levels of authority over the layer below, Gandhi believed that society should be the exact opposite, where nothing is done without the consent of anyone, down to the individual. His idea was that true self-rule in a country means that every person rules his or herself and that there is no state which enforces laws upon the people. This would be achieved over time with nonviolent conflict mediation, as power is divested from layers of hierarchical authorities, ultimately to the individual, which would come to embody the ethic of nonviolence. Rather than a system where rights are enforced by a higher authority, people are self-governed by mutual responsibilities. On returning from South Africa, when Gandhi received a letter asking for his participation in writing a world charter for human rights, he responded saying, "in my experience, it is far more important to have a charter for human duties." A free India for him meant the existence of thousands of self sufficient small communities (an idea possibly from Tolstoy) who rule themselves without hindering others. It did not mean merely transferring a British established administrative structure into Indian hands which he said was just *making Hindustan into Englistan*. He wanted to ultimately dissolve the Congress Party after independence and establish a system of direct democracy in India, having no faith in the British styled parliamentary system.

Literary works

Gandhi was a prolific writer. For decades he edited several newspapers including *Harijan* in Gujarati, in Hindi and in the English language; *Indian Opinion* while in South Africa and, *Young India*, in

English, and Navajivan, a Gujarati monthly, on his return to India. Later, Navajivan was also published in Hindi. In addition, he wrote letters almost every day to individuals and newspapers.

Gandhi also wrote several books including his autobiography, *An Autobiography of My Experiments with Truth*, *Satyagraha in South Africa* about his struggle there, *Hind Swaraj or Indian Home Rule*, a political pamphlet, and a paraphrase in Gujarati of John Ruskin's *Unto This Last*. This last essay can be considered his program on economics. He also wrote extensively on vegetarianism, diet and health, religion, social reforms, etc. Gandhi usually wrote in Gujarati, though he also revised the Hindi and English translations of his books.

Gandhi's complete works were published by the Indian government under the name *The Collected Works of Mahatma Gandhi* in the 1960s. The writings comprise about 50,000 pages published in about a hundred volumes. In 2000, a revised edition of the complete works sparked a controversy, as Gandhian followers argue that the government incorporated the changes for political purposes. The Indian government later withdrew the revised edition.

Swami Vivekananda

Swami Vivekananda (January 12, 1863–July 4, 1902), born **Narendranath Dutta** is the chief disciple of the 19th century mystic Sri Ramakrishna Paramahamsa and the founder of Ramakrishna Mission. He is considered a key figure in the introduction of Vedanta and Yoga in Europe and America and is also credited with raising interfaith awareness, bringing Hinduism to the status of a world religion during the end of the 19th century. Vivekananda is considered to be a major force in the revival of Hinduism in modern India. He is best known for his inspiring speech beginning with "sisters and brothers of America", through which he introduced Hinduism at the Parliament of the World's Religions at Chicago in 1893.

Swami Vivekananda was born in an aristocratic Bengali family of Calcutta in 1863. His parents influenced the Swami's thinking–the father by his rational mind and the mother by her religious temperament. From his childhood, he showed inclination towards spirituality and God realization. While searching for a man who could directly demonstrate the reality of God, he came to Ramakrishna and became his disciple. As a guru, Ramakrishna taught him *Advaita Vedanta* and that all religions are true, and service to man was the most effective worship of God. After the death of his Guru, Vivekananda became a wandering monk, touring the Indian subcontinent and getting a first-hand account of India's condition. He later sailed to Chicago and represented India as a delegate in the 1893 Parliament of World Religions. An eloquent speaker, Vivekananda was invited to several forums in United States and spoke at universities and clubs. He conducted several public and private lectures, disseminating Vedanta, Yoga and Hinduism in America, England and a few other countries in Europe. He also established Vedanta societies in America and England. He later sailed back to India and in 1897 founded the Ramakrishna Math and Ramakrishna Mission, a philanthropic and spiritual organization.

Biography

Birth and Childhood

Swami Vivekananda was born in Shimla Pally, Calcutta at 6:33 a.m on Monday, 12 January 1863, during the of Makra Sankranti festival and was given the name Narendranath Dutta. His father Vishwanath Dutta was an attorney of Calcutta High Court. He was considered generous, and had a liberal and progressive outlook in social and religious matters. His mother Bhuvaneshwari Devi was pious and had practiced austerities and prayed to *Vireshwar Shiva* of Varanasi to give her a son. She reportedly had a dream in which Shiva rose from his meditation and said that he would be born as her son.

Narendranathji's thinking and personality were influenced by his parents—the father by his rational mind and the mother by her religious temperament. From his mother he learnt the power of self-control. One of the sayings of his mother Narendra quoted often in his later years was, "Remain pure all your life; guard your own honor and never transgress the honor of others. Be very tranquil, but when necessary, harden your heart." He was reportedly adept in meditation and could reportedly enter the state of *samadhi*. He reportedly would see a light while falling asleep and he reportedly had a vision of Buddha during his meditation. During his childhood, he had a great fascination for wandering ascetics and monks.

Narendranath had varied interests and a wide range of scholarship in philosophy, history, the social sciences, arts, literature, and other subjects. He evinced much interest in scriptural texts, *Vedas*, the

Upanishads, *Bhagavad Gita*, *Ramayana*, *Mahabharata* and the *Puranas*. He was also well versed in classical music, both vocal and instrumental and is said to have undergone training under two Ustads, Beni Gupta and Ahamad Khan. Since boyhood, he took an active interest in physical exercise, sports, and other organizational activities. Even when he was young, he questioned the validity of superstitious customs and discrimination based on caste and refused to accept anything without rational proof and pragmatic test.

College and Brahmo Samaj

Narendranath started his education at home, later he joined the Metropolitan Institution of Ishwar Chandra Vidyasagar in 1871 and in 1879 he passed the entrance examination for Presidency College, Calcutta, entering it for a brief period and subsequently shifting to General Assembly's Institution. During the course, he studied western logic, western philosophy and history of European nations. In 1881 he passed the Fine Arts examination and in 1884 he passed the Bachelor of Arts.

Narendranath is said to have studied the writings of David Hume, Immanuel Kant, Johann Gottlieb Fichte, Baruch Spinoza, Georg W. F. Hegel, Arthur Schopenhauer, Auguste Comte, Herbert Spencer, John Stuart Mill, and Charles Darwin. Narendra became fascinated with the Evolutionism of Herbert Spencer, and translated Spencer's book on *Education* into Bengali for Gurudas Chattopadhyaya, his publisher. Narendra also had correspondence with Herbert Spencer for some time. Alongside his study of Western philosophers, he was thoroughly acquainted with Indian Sanskrit scriptures and many Bengali works. According to his professors, student Narendranath was a prodigy. Dr. William Hastie, the principal of Scottish Church College, where he studied during 1881-84,wrote, "Narendra is really a genius. I have travelled far and wide but I have never come across a lad of his talents and possibilities, even in German universities, among philosophical students." He was regarded as a *srutidhara*—a man with prodigious memory. After a discussion with Narendranath, Dr. Mahendralal Sarkar reportedly said, "I could never have thought that such a young boy had read so much!"

Narendranath became the member of a Freemason's lodge and the breakaway faction from the Brahmo Samaj led by Keshab Chunder Sen another Freemason. His initial beliefs were shaped by Brahmo concepts, which include belief in a formless God and deprecation of the worship of idols. Not satisfied with his knowledge of Philosophy, he wondered if God and religion could be made a part of one's growing experiences and deeply internalized. Narendra went about asking prominent residents of contemporary Calcutta whether they had come "face to face with God". but could not get answers which satisfied him.

His first introduction to Ramakrishna occurred in a literature class in General Assembly's Institution, when he heard Principal Reverend W. Hastie lecturing on William Wordsworth's poem *The Excursion* and the poet's nature-mysticism. In the course of explaining the word *trance* in the poem, Hastie told his students that if they wanted to know the real meaning of it, they should go to Ramakrishna of Dakshineswar. This prompted some of his students, including Narendranath to visit Ramakrishna.

With Ramakrishna

"The magic touch of the Master that day immediately brought a wonderful change over my mind. I was astounded to find that really there was nothing in the universe but God! ... everything I saw appeared to be Brahman. ... I realized that I must have had a glimpse of the Advaita state. Then it struck me that the words of the scriptures were not false. Thenceforth I could not deny the conclusions of the Advaita philosophy."

His meeting with Ramakrishna Paramahamsa in November 1881 proved to be a turning point in his life. About this meeting, Narendranath said, "He [Ramakrishna] looked just like an ordinary man, with nothing remarkable about him. He used the most simple language and I thought 'Can this man be a great teacher?'– I crept near to him and asked him the question which I had been asking others all my life: 'Do you believe in God, Sir?' 'Yes,' he replied. 'Can you prove it, Sir?' 'Yes.' 'How?' 'Because I see Him just as I see you here, only in a much intenser sense.' That impressed me at once. [...] I began to go to that man, day after day, and I actually saw that religion could be given. One touch, one glance, can change a whole life."

Even though Narendra did not accept Ramakrishna as his guru initially and revolted against his ideas, he was attracted by his personality and visited him frequently. He initially looked upon on Ramakrishna's ecstasies and visions as, "mere figments of imagination", "mere hallucinations". As a member of Brahmo samaj, he revolted against idol worship and polytheism, and Ramakrishna's worship of Kali. He even rejected the *Advaitist Vedantism* of identity with absolute as blasphemy and madness, and often made fun of the concept.

Though Narendra could not accept Ramakrishna and his visions, he could not neglect him either. It had always been in Narendra's nature to test something thoroughly before he would accept it. He tested Ramakrishna, who never asked Narendra to abandon reason, and faced all of Narendra's arguments and examinations with patience— "Try to see the truth from all angles" was his reply. During the course of five years of his training under Ramakrishna, Narendra was transformed from a restless, puzzled, impatient youth to a mature man who was ready to renounce everything for the sake of God-realization. In time, Narendra accepted Ramakrishna as guru, and when he accepted, his acceptance was whole-hearted and with complete surrendering as disciple.

In 1885 Ramakrishna suffered from throat cancer and he was shifted to Calcutta and later to Cossipore. Vivekananda and his brother disciples took care of Ramakrishna during his final days. Vivekananda's spiritual education under Ramakrishna continued there. At Cossipore, Vivekananda reportedly experienced *Nirvikalpa Samadhi*. During the last days of Ramakrishna, Vivekananda and some of the other disciples received the ochre monastic robes from Ramakrishna, which formed the first monastic order of Ramakrishna. Vivekananda was taught that service to men was the most effective worship of God. It is reported that when Vivekananda doubted Ramakrishna's claim of *avatara*, Ramakrishna reportedly said, "He who was Rama, He who was Krishna, He himself is now Ramakrishna in this body." During his final days, Ramakrishna asked Vivekananda to take care of other monastic disciples and in turn asked them to look upon Vivekananda as their leader. Ramakrishna's condition worsened gradually and he expired in the early morning hours of August 16, 1886 at the Cossipore garden house. According to his disciples, this was *Mahasamadhi*.

Baranagar Monastery

After the death of their master, the monastic disciples led by Vivekananda formed a fellowship at a half-ruined house at Baranagar near the river Ganga, with the financial assistance of the householder disciples. This became the first *Matha* or monastery of the disciples who constituted the first Ramakrishna Order.

The dilapidated house at Baranagore was chosen because of its low rent and proximity to the Cossipore burning-ghat, where Ramakrishna was cremated. Narendra and other members of the Math often spent their time in meditation, discussing about different philosophies and teachings of spiritual teachers including Ramakrishna, Adi Shankara, Ramanuja, and Jesus Christ. Narendra reminisced about the early days in the monastery as follows, "We underwent a lot of religious practice at Baranagore Math. We used to get up at 3:00 am and become absorbed in *japa* and meditation. What a strong spirit of dispassion we had in those days! We had no thought even as to whether the world existed or not" In the early part of 1887, Narendra and eight other disciples took formal monastic vows. Narendra took the name of Swami Vividishananda.

Parivrâjaka—Wandering monk

In 1888, Vivekananda left the monastery as a *Parivrâjaka*—the Hindu religious life of a wandering monk, "without fixed abode, without ties, independent and strangers wherever they go." His sole possessions were a *kamandalu* (water pot), staff, and his two favorite books—*Bhagavad Gita* and *The Imitation of Christ*. Narendranath travelled the length and breadth of India for five years, visiting important centers of learning, acquainting himself with the diverse religious traditions and different patterns of social life. He developed a sympathy for the suffering and poverty of the masses and resolved to uplift the nation. Living mainly on Bhiksha or alms, Narendranath traveled mostly on foot and railway tickets bought by his admirers whom he met during the travels. During these travels he gained acquaintance and stayed with scholars, Dewans, Rajas and people from all walks of life—Hindus, Muslims, Christians, *Pariah*s (low caste workers), Government officials.

Northern India

In 1888, he started his journey from Varanasi. At Varanasi, he met pandit and Bengali writer, Bhudev Mukhopadhyay and Trailanga Swami, a famous saint who lived in a Shiva temple. Here, he also met Babu Pramadadas Mitra, the noted Sanskrit scholar, to whom the Swami wrote a number of letters asking his advice on the interpretation of the Hindu scriptures. After Varanasi he visited Ayodhya, Lucknow, Agra, Vrindaban, Hathras and Rishikesh. At Hathras he met Sharat Chandra Gupta, the station master who later became one of his earliest disciples as *Sadananda*. Between 1888-1890, he visited Vaidyanath, Allahabad. From Allahabad, he visited Ghazipur where he met Pavhari Baba, a *Advaita Vedanta* ascetic who spent most of his time in meditation. Between 1888-1890, he returned to Baranagore *Math* few times, because of ill health and to arrange for the financial funds when Balram Bose and Suresh Chandra Mitra, the disciples of Ramakrishna who supported the *Math* had expired.

The Himalayas

In July 1890, accompanied by his brother monk, Swami Akhandananda, he continued his journey as a wandering monk and returned to the *Math* only after his visit to the West. He visited, Nainital, Almora, Srinagar, Dehra Dun, Rishikesh, Hardwar and the Himalayas. During this travel, he reportedly had a vision of macrocosm and microcosm, which seems to be reflected in the *Jnana Yoga* lectures he gave later in the West, "*The Cosmos—The Macrocosm* and *The Microcosm*". During these travels, he met his brother monks —Swami Brahmananda, Saradananda, Turiyananda, Akhandananda, Advaitananda. They stayed at Meerut for few days where they passed their time in meditation, prayer and study of scriptures. In the end of January 1891, the Swami left his brother monks and journeyed to Delhi alone.

Rajputana

At Delhi, after visiting historical places he journeyed towards Alwar, in the historic land of Rajputana. Later he journeyed to Jaipur, where he studied Pāṇini's *Ashtadhyayi* from a Sanskrit scholar. He next journeyed to Ajmer, where he visited the palace of Akbar and the famous Dargah and left for Mount Abu. At Mount Abu, he met Maharaja Ajit Singh of Khetri, who became his ardent devotee and supporter. He was invited to Khetri, where he delivered discourses to the Raja. At Khetri, he also became acquainted with Pandit Narayandas, and studied *Mahabhashya* on Sutras of Pāṇini. After two and half months at Khetri, towards end of October 1891, he proceeded towards Rajasthan and Maharastra.

Western India

Continuing his travels, he visited Ahmedabad, Wadhwan, Limbdi. At Ahmedabad he completed his studies of Mohammedan and Jain culture. At Limbdi, he met Thakore Sahed Jaswant Singh who had himself been to England and America. From the Thakore Saheb, the Swami got the first idea of going to the West to preach Vedanta. He later visited Junagadh, Girnar, Kutch, Porbander, Dwaraka, Palitana, Baroda. At Porbander he stayed three quarters of a year, in spite of his vow as a wandering monk, to perfect his philosophical and Sanskrit studies with learned *pandits*; he worked with a court *pandit* who translated the *Vedas*.

He later traveled to Mahabaleshwar and then to Pune. From Poona he visited Khandwa and Indore around June 1892. At Kathiawar he heard of the Parliament of the World's Religions and was urged by his followers there to attend it. He left Khandwa for Bombay and reached there on July 1892. In a Pune bound train he met Bal Gangadhar Tilak. After staying with Tilak for few days in Poona, the Swami travelled to Belgaum in October 1892. At Belgaum, he was the guest of Prof. G.S. Bhate and Sub-divisional Forest officer; Haripada Mitra. From Belgaum, he visited Panjim and Margao in Goa. He spent three days in the Rachol Seminary, the oldest convent-college of theology of Goa where rare religious literature in manuscripts and printed works in Latin are preserved. He reportedly studied important Christian theological works here. From Margao the Swami went by train to Dharwar, and from there directly to Bangalore, in Mysore State.

Southern India

At Bangalore, the Swami became acquainted with Sir K. Seshadri Iyer, the Dewan of Mysore state, and later he stayed at the palace as guest of the Maharaja of Mysore, Shri Chamarajendra Wadiyar. Regarding Swami's learning, Sir Seshadri reportedly remarked, "a magnetic personality and a divine force which were destined to leave their mark on the history of his country." The Maharaja provided the Swami a letter of introduction to the Dewan of Cochin and got him a railway ticket.

From Bangalore, he visited Trichur, Kodungalloor, Ernakulam. At Ernakulam, he met Chattampi Swamikal, contemporary of Narayana Guru in early December 1892. From Ernakulam, he journeyed to Trivandrum, Nagercoil and reached Kanyakumari on foot during the Christmas Eve of 1892. At Kanyakumari, the Swami reportedly meditated on the "last bit of Indian rock", famously known later as the Vivekananda Rock Memorial for three days. At Kanyakumari, Vivekananda had the "Vision of one India", also commonly called "The Kanyakumari resolve of 1892". He wrote,

"At Cape Camorin sitting in Mother Kumari's temple, sitting on the last bit of Indian rock - I hit upon a plan: We are so many sanyasis wandering about, and teaching the people metaphysics-it is all madness. Did not our *Gurudeva* used to say, `An empty stomach is no good for religion?' We as a nation have lost our individuality and that is the cause of all mischief in India. We have to raise the masses."

From Kanyakumari he visited Madurai, where he met Raja of Ramnad, Bhaskara Setupati, to whom he had a letter of introduction. The Raja became the Swami's disciple and urged him to go to the Parliament of Religions at Chicago. From Madurai, he visited Rameshwaram, Pondicherry and he travelled to Madras and here he met some his most devoted disciples, like Alasinga Perumal, G.G. Narasimhachari, who played important roles in collecting funds for Swami's voyage to America and later in establishing the Ramakrishna Mission in Madras. From Madras he travelled to Hyderabad. With the aid of funds collected by his Madras disciples and Rajas of Mysore, Ramnad, Khetri, Dewans, and other followers Vivekananda left for Chicago on 31 May 1893 from Bombay assuming the name *Vivekananda*—the name suggested by the Maharaja of Khetri.

First visit to the West

His journey to America took him through China, Japan, Canada and he arrived at Chicago in July 1893. But to his disappointment he learnt that no one without credentials from a *bona fide* organization would be accepted as a delegate. He came in contact with Professor John Henry Wright of Harvard University. After inviting him to speak at Harvard and on learning of him not having credential to speak at the Parliament, Wright is quoted as having said, "To ask for your credentials is like asking the sun to state its right to shine in the heavens." Wright then addressed a letter to the Chairman in charge of delegates writing, "Here is a man who is more learned than all of our learned professors put together." On the Professor Vivekananda himself writes, "He urged upon me the necessity of going to the Parliament of Religions, which he thought would give an introduction to the nation."

Parliament of World's Religions

The Parliament of Religions opened on 11 September 1893 at the Art Institute of Chicago. On this day Vivekananda gave his first brief address. He represented India and Hinduism. Though initially nervous, he bowed to *Saraswati*, the goddess of learning and began his speech with, "Sisters and brothers of America!". To these words he got a standing ovation from a crowd of seven thousand, which lasted for two minutes. When silence was restored he began his address. He greeted the youngest of the nations in the name of "the most ancient order of monks in the world, the Vedic order of sannyasins, a religion which has taught the world both tolerance and universal acceptance." And he quoted two illustrative passages in this relation, from the *Bhagavad Gita*—"As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take, through different tendencies, various though they appear, crooked or straight, all lead to Thee!" and "Whosoever comes to Me, through whatsoever form, I reach him; all men are struggling through paths that in the end lead to Me." Despite being a short speech, it voiced the spirit of the Parliament and its sense of universality.

Dr. Barrows, the president of the Parliament said, "India, the Mother of religions was represented by Swami Vivekananda, the Orange-monk who exercised the most wonderful influence over his auditors." He attracted widespread attention in the press, which dubbed him as the "Cyclonic monk from India". The *New York Critique* wrote, "He is an orator by divine right, and his strong, intelligent face in its picturesque setting of yellow and orange was hardly less interesting than those earnest words, and the rich, rhythmical utterance he gave them." The *New York Herald* wrote, "Vivekananda is undoubtedly the greatest figure in the Parliament of Religions. After hearing him we feel how foolish it is to send missionaries to this learned nation." The American newspapers reported Swami Vivekananda as "the greatest figure in the parliament of religions" and "the most popular and influential man in the parliament".

He spoke several more times at the Parliament on topics related to Hinduism and Buddhism. The parliament ended on 27 September 1893. All his speeches at the Parliament had one common theme—Universality and stressed religious tolerance.

Lecturing tours in America, England

"I do not come", said Swamiji on one occasion in America, "to convert you to a new belief. I want you to keep your own belief; I want to make the Methodist a better Methodist; the Presbyterian a better Presbyterian; the Unitarian a better Unitarian. I want to teach you to live the truth, to reveal the light within your own soul."

After the Parliament of Religions, held in September 1893 at The Art Institute of Chicago, Vivekananda spent nearly two whole years lecturing in various parts of eastern and central United States, appearing chiefly in Chicago, Detroit, Boston, and New York. By the spring of 1895, he was weary and in poor health, because of his continuous exertion. After suspending his lecture tour, the Swami started giving free and private classes on Vedanta and Yoga. In June 1895, for two months he conducted private lectures to a dozen of his disciples at the Thousand Island Park. Vivekananda considered this to the happiest part of his first visit to America. He later founded the "Vedanta Society of New York".

During his first visit to America, he traveled to England twice—in 1895 and 1896. His lectures were successful there. Here he met Miss Margaret Noble an Irish lady, who later became Sister Nivedita. During his second visit in May 1896, while living at a house in Pimlico, the Swami met Max Müller a renowned Indologist at Oxford University who wrote Ramakrishna's first biography in the West. From England, he also visited other European countries. In Germany he met Paul Deussen, another famous Indologist.

He also received two academic offers, the chair of Eastern Philosophy at Harvard University and a similar position at Columbia University. He declined both, saying that, as a wandering monk, he could not settle down to work of this kind.

He attracted several sincere followers. Among his other followers were, Josephine MacLeod, Miss Muller, Miss Noble, E.T. Sturdy, Captain and Mrs. Sevier—who played an important role in the founding of Advaita Ashrama and J.J.Goodwin—who became his stenographer and recorded his teachings and lectures. The Hale family became one of his warmest hosts in America. His disciples—Madame Louise, a French woman, became Swami Abhayananda, and Mr. Leon Landsberg, became Swami Kripananda. He initiated several other followers into Brahmacharya.

Swami Vivekananda's ideas were admired by several scholars and famous thinkers—William James, Josiah Royce, C. C. Everett, Dean of the Harvard School of Divinity, Robert G. Ingersoll, Nikola Tesla, Lord Kelvin, and Professor Hermann Ludwig Ferdinand von Helmholtz. Other personalities who were attracted by his talks were Harriet Monroe and Ella Wheeler Wilcox—two famous American poets, Professor William James of Harvard University; Dr. Lewis G. Janes, president of Brooklyn Ethical Association; Sara C. Bull wife of Ole Bull, the Norwegian violinist; Sarah Bernhardt, the French actress and Madame Emma Calvé, the French opera singer.

From West, he also set his Indian work in motion. Vivekananda wrote a stream of letters to India, giving advice and sending money to his followers and brother monks. His letters from the West in these days laid down the motive of his campaign for social service. He constantly tried to inspire his close disciples in India to do something big. His letters to them contain some of his strongest words. In one such letter, he wrote to Swami Akhandananda, "Go from door to door amongst the poor and lower classes of the town of Khetri and teach them religion. Also, let them have oral lessons on geography and such other subjects. No good will come of sitting idle and having princely dishes, and saying "Ramakrishna, O Lord!"—unless you can do some good to the poor." Eventually in 1895, the periodical called *Brahmavadin* was started in Madras, with the money supplied by Vivekananda, for the purpose of teaching the Vedanta. Subsequenly, Vivekananda's translation of first six chapters of *The Imitation of Christ* was published in *Brahmavadin* (1889).

Vivekananda left for India on 16 December 1896 from England with disciples, Capitan and Mrs. Sevier, and J.J.Goodwin. On the way they visited France, Italy, seeing Leonardo da Vinci's *The Last Supper*, and set sail for India from the Port of Naples on December 30, 1896. Later, he was followed to India by Miss Muller and Sister Nivedita. Sister Nivedita devoted the rest of her life to the education of Indian women and the cause of India's independence.

Back in India

Colombo to Almora

Vivekananda arrived in Colombo on January 15, 1897 and received a grand welcome. Here, he gave his first public speech in East, *India, the Holy Land*. From there on, his journey to Calcutta was a triumphal progress. He traveled from Colombo to Pamban, Rameshwaram, Ramnad, Madurai, Kumbakonam and Madras delivering lectures. People and Rajas gave him enthusiastic reception. In the procession at Pamban, the Raja of Ramnad personally drew the Swami's carriage. On way to Madras, at several places where the train would not stop, the people squatted on the rails and allowed the train to pass only after hearing the Swami. From Madras, he continued his journey to Calcutta and continued his lectures up to Almora.While in the West he talked of India's great spiritual heritage, on return to India the refrain of his 'Lectures from Colombo to Almora' was uplift of the masses, eradication of the caste virus, promotion of the study of science, industrialization of the country, removal of poverty, the end of the colonial rule.These lectures have been published as *Lectures from Colombo to Almora*. These lectures are considered to be of nationalistic fervor and spiritual ideology. His speeches had tremendous influence on the Indian leaders, including Mahatma Gandhi, Bipin Chandra Pal and Balgangadhar Tilak.

Founding of Ramakrishna Math and Mission

On 1 May 1897 at Calcutta, Vivekananda founded the "Ramakrishna Math"—the organ for propagating religion and "Ramakrishna Mission"—the organ for social service. This was the beginning of an organized socio-religious movement to help the masses through educational, cultural, medical and relief work. The ideals of the Ramakrishna Mission are based on *Karma Yoga*. Two monasteries were founded by him, one at Belur, near Calcutta, which became the Headquarters of Ramakrishna Math and Mission and the other at Mayavati on the Himalayas, near Almora called the *Advaita Ashrama* and later a third monastery was established at Madras. Two journals were started, *Prabuddha Bharata* in English and *Udbhodan* in Bengali. The same year, the famine relief work was started by Swami Akhandananda at Murshidabad district.

Vivekananda had inspired Sir Jamshetji Tata to set up a research and educational institution when they had travelled together from Yokohama to Chicago on the Swami's first visit to the West in 1893. About this time the Swami received a letter from Tata, requesting him to head the Research Institute of Science that Tata had set up. But Vivekananda declined the offer saying that it conflicted with his spiritual interests.

He later visited western Punjab with the mission of establishing harmony between the *Arya Samaj* which stood for reinterpreted Hinduism and the *Sanatanaists* who stood for orthodox Hinduism. At Rawalpindi, he suggested methods for rooting out antagonism between Arya Samajists and Muslims. His visit to Lahore is memorable for his famous speeches and his inspiring association with Tirtha Ram Goswami, then a brilliant professor of Mathematics, who later graced monasticism as Swami Rama Tirtha and preached *Vedanta* in India and America. He also visited other places, including Delhi and Khetri and returned to Calcutta in January 1896. He spent the next few months consolidating the work of the *Math* and training the disciples. During this period he composed the famous *arati* song, *Khandana Bhava Bandhana* during the event of consecration of Ramakrishna's temple at a devotees' house.

Second visit to the West

He once again left for the West in June 1899, amid his declining health. He was accompanied by Sister Nivedita, Swami Turiyananda. He spent a short time in England, and went on to America. During this visit, he founded the Vedanta societies at San Francisco and New

York. He also founded "*Shanti Ashrama*" (peace retreat) at California, with the aid of a generous 160 acre gift from an American devotee. Later he attended the Congress of Religions, in Paris in 1900. The Paris addresses are memorable for the scholarly penetration evinced by Vivekananda related to worship of *Linga* and authenticity of the *Gita*. From Paris he paid short visits to Brittany, Vienna, Constantinople, Athens and Egypt. For the greater part of this period, he was the guest of Jules Bois, the famous thinker. He left Paris in October 24, 1900 and arrived at the Belur Math in December 9, 1900.

Last years

Vivekananda spent few of his days at Advaita Ashrama, Mayavati and later at the Belur Math. Henceforth till the end he stayed at Belur Math, guiding the work of Ramakrishna Mission and Math and the work in England and America. Thousands of visitors came to him during these years including The Maharaja of Gwalior and in December 1901, the stalwarts of Indian National Congress including Lokamanya Tilak. In December 1901, he was invited to Japan to participate in the Congress of Religions, however his failing health made it impossible. He undertook pilgrimages to Bodhgaya and Varanasi towards his final days.

His tours, hectic lecturing engagements, private discussions and correspondence had taken their toll on his health. He was suffering from Asthma, diabetes and other physical ailments. Few days prior to his demise, he was seen intently studying the almanac. Three days before his death he pointed out the spot for this cremation—the one at which a temple in his memory stands today. He had remarked to several persons that he would not live to be forty.

On the day of his death, he taught *Shukla-Yajur-Veda* to some pupils in the morning at Belur Math. He had a walk with Swami Premananda, a brother-disciple, and gave him instructions concerning the future of the Ramakrishna Math. Vivekananda expired at ten minutes past nine P.M. on July 4, 1902 while he was meditating. According to his disciples, this was *Mahasamadhi*. Afterward, his disciples recorded that they had noticed "a little blood" in the Swami's nostrils, about his mouth and in his eyes. The doctors remarked that it was due to the rupture of a blood-vessel in the brain, but they could not find the real cause of the death. According to his disciples, *Brahmarandhra*— the aperture in the crown of the head must have been pierced when he attained *Mahasamadhi*. Vivekananda had fulfilled his own prophecy of not living to be forty-years old.

Teachings and philosophy

Vivekananda believed that the essence of Hinduism was best expressed in the Vedanta philosophy, based on the interpretation of Adi shankara. He summarised the Vedanta's teachings as follows,

- Each soul is potentially divine.
- The goal is to manifest this Divinity within by controlling nature, external and internal.
- Do this either by work, or worship, or psychic control, or philosophy—by one, or more, or all of these—and be free.
- This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details.

According to Vivekananda, an important teaching he received from Ramakrishna was that "Jiva is Shiva" (each individual is divinity itself). This became his Mantra, and he coined the concept of *daridra narayana seva* - the service of God in and through (poor) human beings. "If there truly is the unity of Brahman underlying all phenomena, then on what basis do we regard ourselves as better or worse, or even as better-off or worse-off, than others?" - This was the question he posed to himself. Ultimately, he concluded that these distinctions fade into nothingness in the light of the oneness that the devotee experiences in Moksha. What arises then is compassion for those "individuals" who remain unaware of this oneness and a determination to help them.

Swami Vivekananda belonged to that branch of Vedanta that held that no one can be truly free until all of us are. Even the desire for personal salvation has to be given up, and only tireless work for the salvation of others is the true mark of the enlightened person. He founded the Sri Ramakrishna Math and Mission on the principle of **Atmano Mokshartham Jagat-hitaya cha** (for one's own salvation and for the welfare of the World).

Vivekananda advised his followers to be holy, unselfish and have shraddha (faith). He encouraged the practice of Brahmacharya (Celibacy). In one of the conversations with his childhood friend Priya Nath Sinha he attributes his physical and mental strengths, eloquence to the practice of Brahmacharya.

Vivekananda did not advocate the emerging area of parapsychology, astrology (one instance can be found in his speech *Man the Maker of his Destiny, Complete-Works, Volume 8, Notes of Class Talks and*

Lectures) saying that this form of curiosity doesn't help in spiritual progress but actually hinders it.

Influence

Several leaders of 20th Century India and philosophers have acknowledged Vivekananda's influence. The first governor general of independent India, Chakravarti Rajagopalachari, once observed that "Vivekananda saved Hinduism, saved India." According to Subhas Chandra Bose, Vivekananda "is the maker of modern India" and for Mohandas Gandhi, Vivekananda's influence increased his "love for his country a thousandfold." National Youth Day in India is held on his birthday, January 12, to commemorate him. This was a most fitting gesture as much of Swami Vivekananda's writings concerned the Indian youth and how they should strive to uphold their ancient values whilst fully participating in the modern world.

Swami Vivekananda is widely considered to have inspired India's freedom struggle movement. His writings inspired a whole generation of freedom fighters including Subhash Chandra Bose, Aurobindo Ghose and Bagha Jatin. Vivekananda was the brother of the extremist revolutionary, Bhupendranath Dutta. Subhash Chandra Bose one of the most prominent figures in Indian independence movement said,

I cannot write about Vivekananda without going into raptures. Few indeed could comprehend or fathom him even among those who had the privilege of becoming intimate with him. His personality was rich, profound and complex... Reckless in his sacrifice, unceasing in his activity, boundless in his love, profound and versatile in his wisdom, exuberant in his emotions, merciless in his attacks but yet simple as a child, he was a rare personality in this world of ours

Aurobindo Ghosh considered Vivekananda as his spiritual mentor.

Vivekananda was a soul of puissance if ever there was one, a very lion among men, but the definitive work he has left behind is quite incommensurate with our impression of his creative might and energy. We perceive his influence still working gigantically, we know not well how, we know not well where, in something that is not yet formed, something leonine, grand, intuitive, upheaving that has entered the soul of India and we say, "Behold, Vivekananda still lives in the soul of his Mother and in the souls of her children.

—Sri Aurobindo in *Vedic Magazine*(1915)

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The French Nobel Laureate, Romain Rolland writes, "His words are great music, phrases in the style of Beethoven, stirring rhythms like the march of Handel choruses. I cannot touch these sayings of his, scattered as they are through the pages of books, at thirty years' distance, without receiving a thrill through my body like an electric shock. And what shocks, what transports, must have been produced when in burning words they issued from the lips of the hero!

Vivekananda inspired Jamshedji Tata to set up Indian Institute of Science, one of India's finest Institutions. Abroad, he had some interactions with Max Müller. Scientist Nikola Tesla was one of those influenced by the Vedic philosophy teachings of the Swami Vivekananda.

Above all Swami Vivekananda helped restore a sense of pride amongst the Hindus, presenting the ancient teachings of India in its purest form to a Western audience, free from the propaganda spread by British colonial administrators, of Hinduism being a caste-ridden, misogynistic idolatrous faith. Indeed his early foray into the West would set the path for subsequent Indian religious teachers to make their own marks on the world, as well herald the entry of Hindus and their religious traditions into the Western world.

Swami Vivekananda's ideas have had a great influence on the Indian youth. In many institutes, students have come together and formed organizations meant for promoting discussion of spiritual ideas and the practice of such high principles. Many of such organizations have adopted the name Vivekananda Study Circle. One such group also exists at IIT Madras and is popularly known as (VSC). Additionally, Swami Vivekananda's ideas and teachings have carried on globally, being practiced in institutions all over the world.

Mahatma Gandhi said, "Swami Vivekananda's writings need no introduction from anybody. They make their own irresistible appeal." At the Belur Math, Gandhi was heard to say that his whole life was an effort to bring into actions the ideas of Vivekananda. Many years after Vivekananda's death, Rabindranath Tagore a Nobel Poet Laureate had said, "If you want to know India, study Vivekananda. In him everything is positive and nothing negative."

Vivekananda and science

In his book *Raja Yoga*, Vivekananda explores traditional views on the supernatural and the belief that the practice of Raja Yoga can confer psychic powers such as 'reading another's thoughts', 'controlling all the forces of nature', become 'almost all-knowing', 'live without breathing', 'control the bodies of others' and levitation. He also explains traditional eastern spiritual concepts like kundalini and spiritual energy centres (chakras).

However, Vivekananda takes a skeptical approach and in the same book states:

> " It is not the sign of a candid and scientific mind to throw overboard anything without proper investigation. Surface scientists, unable to explain the various extraordinary mental phenomena, strive to ignore their very existence. "

He further says in the introduction of the book that one should take up the practice and verify these things for oneself, and that there should not be blind belief.

> " What little I know I will tell you. So far as I can reason it out I will do so, but as to what I do not know I will simply tell you what the books say. It is wrong to believe blindly. You must exercise your own reason and judgment; you must practise, and see whether these things happen or not. Just as you would take up any other science, exactly in the same manner you should take up this science for study. "

Vivekananda (1895) rejected ether theory before Einstein (1905), stating that it cannot explain the space itself.

In his paper, read at the World Parliament of Religions Chicago,(1893), Vivekananda also hinted about the final goal of Physics, what in these days, is attempted by theories like the String Theory.

> " Science is nothing but the finding of unity. As soon as science would reach perfect unity, it would stop from further progress, because it would reach the goal. Thus Chemistry could not progress farther when it would discover one element out of which all other could be made. Physics would stop when it would be able to fulfill its services in **discovering one energy of which all others are but manifestations** ...
>
> All science is bound to come to this conclusion in the long run. **Manifestation, and not creation, is the word of science today**, and the Hindu is only glad that what he has been cherishing in his bosom for ages is going to be taught "

in more forcible language, and with further light from the latest conclusions of science.

The great electrical engineer, Nikola Tesla, after listening to Vivekananda's speech on Sankhya Philosophy, was much interested in its cosmogony and its rational theories of the Kalpas (cycles), Prana and Akasha. His notion based on the vedanta led him to think that matter is a manifestation of energy. After attending a lecture on vedanta by Vivekananda Tesla also concluded that, modern science can look for the solution of cosmological problems in Sankhya philosophy, and he could prove that mass can be reduced to potential energy mathematically.

Honored

On November 11, 1995, a section of Michigan Avenue, one of the most prominent streets in Chicago, was formally renamed "Swami Vivekananda Way". July 13, 1998 Press Release From the Consulate General of India, Chicago, IL, USA

Works

Vivekananda left a body of philosophical works (see Vivekananda's complete works) which Vedic scholar Frank Parlato has called, "the greatest comprehensive work in philosophy ever published." His books (compiled from lectures given around the world) on the four Yogas (Raja Yoga, Karma Yoga, Bhakti Yoga, Jnana Yoga) are very influential and still seen as fundamental texts for anyone interested in the Hindu practice of Yoga. His letters are of great literary and spiritual value. He was also considered a very good singer and a poet. By the time of his death, He had composed many songs including his favorite *Kali the Mother*. He used humor for his teachings and was also an excellent cook. His language is very free flowing. His own Bengali writings stand testimony to the fact that he believed that words - spoken or written should be for making things easier to understand rather than show off the speaker or writer's knowledge.

Sri Aurobindo

Sri Aurobindo (Aurobindo Ghose) (August 15, 1872 – December 5, 1950) was an Indian nationalist and freedom fighter, major Indian English poet, philosopher, and yogi. He joined the movement for India's freedom from British rule and for a duration (1905–10), became one of its most important leaders, before turning to developing his own vision and philosophy of human progress and spiritual evolution.

The central theme of Sri Aurobindo's vision is the evolution of life into a "life divine". In his own words: "*Man is a transitional being. He is not final. The step from man to superman is the next approaching achievement in the earth evolution. It is inevitable because it is at once the intention of the inner spirit and the logic of Nature's process*".

The principal writings of Sri Aurobindo include, in prose, *The Life Divine*, considered his single great work of metaphysics,*The Synthesis of Yoga*, *Secrets of the Vedas*, *Essays on the Gita*, *The Human Cycle*, *The Ideal of Human Unity*, *Renaissance in India and other essays*, *Supramental Manifestation upon Earth*, *The Future Poetry*, *Thoughts and Aphorisms* and several volumes of letters. In poetry, his principal work is "Savitri - a Legend and a Symbol" in blank verse.

Biography

Early life

Sri Aurobindo was born **Aravinda Akroyd Ghose** in Kolkata (Calcutta), India, on 15 August, 1872 to Dr. Krishna Dhan Ghose, District Surgeon of Rangapur, Bengal and Swarnalata Devi, the daughter of Brahmo religious and social reformer, Rajnarayan Basu. Dr. Ghose chose the middle name Akroyd to honour his friend Annette Akroyd.

Aurobindo spent his first five years at Rangapur, where his father had been posted since October 1871. Dr. Ghose, who had previously lived in Britain and studied medicine at King's College, Aberdeen, was determined that his children should have an English education and upbringing free of any Indian influences. In 1877, he therefore sent the young Aurobindo and two elder siblings - Manmohan and Benoybhusan - to the Loreto Convent school in Darjeeling.

England

Aurobindo spent two years at Loreto convent. In 1879, Aurobindo and his two elder brothers were taken to Manchester, England for a European education. The brothers were placed in the care of a Rev. and Mrs. Drewett. Rev. Drewett was an Anglican clergyman whom Dr. Ghose knew through his British friends at Rangapur. The Drewetts tutored the Ghose brothers privately. The Drewitts had been asked to keep the tuitions completely secular and to make no mention of India or its culture.

In 1884, Aurobindo joined St Paul's School. Here he learned Greek and Latin, spending the last three years reading literature, especially English poetry. Dr.K. D. Ghose had aspired that his sons should pass the prestigious ICS, but in 1889 it appeared that of the three brothers, only young Aurobindo had the chance of fulfilling his father's aspirations, his brothers having already decided their future careers. To become an ICS official, students were required to pass the difficult competitive examination, as well as study at an English university for two years under probation. With his limited financial resources, the only option Aurobindo had was to secure a scholarship at an English university, which he did by passing the scholarship examinations of King's College, Cambridge University. He stood first at the examination.. He also passed the written examination of ICS after a few months, where he was ranked 11th out of 250 competitors. He spent the next two years at the King's College.

By the end of two years of probation, Aurobindo became convinced that he did not want to serve the British, he therefore failed to present himself at the horse riding examination for ICS, and was disqualified for the Service. At this time, the Maharaja of Baroda, Sayajirao Gaekwad III was travelling England. James Cotton, brother of Sir Henry Cotton, for some time Lt. Governor of Bengal and Secretary of the South Kensington Liberal Club, who knew Sri Aurobindo and his father secured for him a service in Baroda State Service and arranged a meeting between him and the prince. He left England for India, arriving there in February, 1893. In India Aurobindo's father who was waiting to receive his son was misinformed by his agents from Mumbai (Bombay) that the ship on which Aurobindo had been travelling had sunk off the coast of Portugal. Dr. Ghose who was by this time frail due to ill-health could not bear this shock and died.

Baroda

In Baroda, Aurobindo joined the state service, working first in the Survey and Settlements department, later moving to the Department of Revenue and then to the Secretariat, writing speeches for the Gaekwad. At Baroda, Aurobindo engaged in a deep study of Indian culture, teaching himself Sanskrit, Hindi and Bengali, all things that his education in England had withheld from him. Because of the lack of punctuality at work resulting from his preoccupation with these other pursuits, Aurobindo was transferred to the Baroda College as a teacher of French, where he became popular because of his unconventional teaching style. He was later promoted to the post of Vice-Principal. He published the first of his collections of poetry, *The Rishi* from Baroda. He also started taking active interest in the politics of India's freedom struggle against British rule, working behind the scenes as his position at the state of Baroda barred him from overt political activity. He linked up with resistance groups in Bengal and Madhya Pradesh, while travelling to these states. He established contact with Lokmanya Tilak and Sister Nivedita. He also arranged for the military training of Jatindra Nath Banerjee (Niralamba Swami) in the Baroda army and then dispatched him to organise the resistance groups in Bengal. He was invited by K.G. Deshpande who was in charge of the weekly *Induprakash* and a friend from his days in Cambridge to write about the political situation. Aurobindo started writing a series of impassioned articles under the title *New Lamps for the Old* pouring vitriol on the Congress for its moderate policy. He wrote:

"Our actual enemy is not any force exterior to ourselves, but our own crying weaknesses, our cowardice, our selfishness, our hypocrisy, our purblind sentimentalism"

further adding:

"I say, of the Congress, then, this, - that its aims are mistaken, that the spirit in which it proceeds towards their accomplishment is not a spirit of sincerity and whole-heartedness, and that the methods it has chosen are not the right methods, and the leaders in whom it trusts, not the right sort of men to be leaders; - in brief, that we are at present the blind led, if not by the blind, at any rate by the one-eyed."

The Congress which practised more mild and moderate criticism itself, reacted in a way which frightened the editors of the paper who asked Aurobindo to write about cultural themes instead of Politics. Aurobindo lost interest in these writings and the series was discontinued. Aurobindo's activities in Baroda also included a regimen of yogic exercises and meditation, but these were minor in comparison to the work he would take up in his later life. By 1904 he was doing yogic practices for five-six hours everyday

Kolkata

Aurobindo used to take many excursions to Bengal, at first in a bid to re-establish links with his parents' families and his other Bengali relatives, including his cousin Sarojini and brother Barin, and later increasingly in a bid to establish resistance groups across Bengal. But he formally shifted to Kolkata (Calcutta) only in 1906 after the announcement of Partition of Bengal. During his visit to Calcutta in 1901 he married Mrinalini, daughter of Bhupal Chandra Bose, a senior official in Government service. Sri Aurobindo was then 28; the bride Mrinalini, 14. Marrying off daughters at a very young age was very common in 19th century Bengali families.

In Bengal with Barin's help he established contacts with revolutionaries, inspiring radicals like Bagha Jatin, Jatin Banerjee, Surendranath Tagore. He helped establish a series of youth clubs with the aim of imparting a martial and spiritual training to the youth of Bengal. He helped found the Anushilan Samiti of Calcutta in 1902. When the Partition of Bengal was announced, there was a public outpouring against the British rule in India. Aurobindo attended the Benares session of Congress in December, 1905 as an observer, and witnessing the intensity of people's feelings decided to throw himself into the thick of politics. He joined the National Council of Education and met Subodh Chandra Mullick who quickly became a supporter of Aurobindo's views. Mullick donated a large sum to found a National College and stipulated that Aurobindo should become its first principal. Aurobindo also started writing for Bande Mataram, as a consequence of which, his popularity as a leading voice of the hardline group soared. His arrest and acquittal for printing seditious material in Bande Mataram consolidated his position as the leader of aggressive nationalists. His call for complete political independence was considered extremely radical at the time and frequently caused friction in Congress. In 1907 at Surat session of Congress where moderates and hardliners had a major showdown, he led the hardliners along with Bal Gangadhar Tilak. The Congress split after this session. In 1907-1908 Aurobindo travelled extensively to Pune, Mumbai and Baroda to firm up support for the nationalist cause, giving speeches and meeting various groups. He was arrested again in

May 1908 in connection with the Alipore Bomb Case. He was acquitted in the ensuing trial and released after a year of isolated incarceration. Once out of the prison he started two new publications, Karmayogin in English and Dharma in Bengali. He also delivered the Uttarpara Speech s:Uttarpara Speech hinting at the transformation of his focus to spiritual matters . The British persecution continued because of his writings in his new journals and in April 1910 Aurobindo signalling his retirement from politics, moved to Puducherry (Pondicherry).

Conversion from politics to spirituality

Aurobindo's conversion from political action to spirituality occurred gradually. Aurobindo had been influenced by Bankim's *Anandamath*. In this novel, the story follows a monk who fights the soldiers of the British East India Company. When in Baroda, Aurobindo and Barin had considered the plan of a national uprising of nationalist sannyasis against the empire. Later when Aurobindo got involved with Congress and *Bande Mataram*, Barin had continued to meet spiritualists for recruitment for such a plan. In 1907, Barin introduced Aurobindo to Vishnu Bhaskar Lele, a Maharashtrian yogi.

Aurobindo had been engaged in yogic discipline for years, but disturbances to his progress following the recent events surrounding the Congress had put him in the need of consulting a yogi. After attending the Surat session of the Congress in 1907, Aurobindo met Lele in Baroda. This meeting led him to retire for three days in seclusion where, following Lele's instruction, Aurobindo had his first major experience, called nirvana - a state of complete mental silence free of any thought or mental activity. Later, while awaiting trial as a prisoner in Alipore Central Jail in Kolkata Aurobindo had a number of mystical experiences. In his letters, Sri Aurobindo mentions that while in jail as under-trial, spirit of Swami Vivekananda visited him for two weeks and spoke about the higher planes of consciousness leading to supermind. Sri Aurobindo later said that while imprisoned he saw the convicts, jailers, policemen, the prison bars, the trees, the judge, the lawyers as different forms of one godhead, Krishna.

The trial ("Alipore Bomb Case, 1908") lasted for one full year, but eventually Sri Aurobindo was acquitted. After his acquittal, he made the famous Uttarpara Speech s:Uttarpara Speech. Afterwards Aurobindo started two new weekly papers: the *Karmayogin* in English and the *Dharma* in Bengali. However, it appeared that the British government would not tolerate his nationalist program as Lord

Minto wrote about him: "*I can only repeat that he is the most dangerous man we have to reckon with.*" The British considered the possibilities of a retrial or deportation, but objections from Lord Minto, or the Bengal government at different instances prevented immediate execution of such plans.

When informed that he was sought again by the Indian police, he was guided to the french territory Chandernagore where he halted for a few days. On April 4, 1910 he finally landed in the French colony of Pondicherry. At Pondicherry he dedicated himself completely to his spiritual endeavors.

Puducherry

In Puducherry (Pondicherry), Sri Aurobindo completely dedicated himself to his spiritual and philosophical pursuits. In 1914, after four years of concentrated yoga, Sri Aurobindo launched *Arya*, a 64 page monthly review. For the next six and a half years this became the vehicle for most of his most important writings, which appeared in serialised form. These included *The Life Divine*, *The Synthesis of Yoga*, *Essays on The Gita*, *The Secret of The Veda*, *Hymns to the Mystic Fire*, *The Upanishads*, *The Renaissance in India*, *War and Self-determination*, *The Human Cycle*, *The Ideal of Human Unity*, and *The Future Poetry*. Many years later, Sri Aurobindo revised some of these works before they were published in book form.

For some time afterwards, Sri Aurobindo's main literary output was his voluminous correspondence with his disciples. His letters, most of which were written in the 1930s, numbered in the several thousands. Many were brief comments made in the margins of his disciple's notebooks in answer to their questions and reports of their spiritual practice—others extended to several pages of carefully composed explanations of practical aspects of his teachings. These were later collected and published in book form in three volumes of *Letters on Yoga.* In the late 1930s, Sri Aurobindo resumed work on a poem he had started earlier—he continued to expand and revise this poem for the rest of his life. It became perhaps his greatest literary achievement, *Savitri*, an epic spiritual poem in blank verse of approximately 24,000 lines. During the World War II, he supported the allies, even donating money to the British Government, describing Hitler as a dark and oppressive force.

On August 15, 1947, on his 75th birthday, when India achieved political independence, a message was asked from Sri Aurobindo. In his message, which was read out on the All India Radio, Sri

Aurobindo dwelt briefly on the 5 dreams he has cherished all his life and which, he noted, were on the way to being fulfilled. Sri Aurobindo died on December 5, 1950 after a short illness.

Freedom struggles and politics

Aurobindo's observable political career lasted only four years, from 1906 to 1910. Though he had been active behind the scene surveying, organizing and supporting the nationalist cause, ever since his return to India, especially during his excursions to Bengal. This period of his activity from 1906-1910 saw a complete transformation of India's political scene. Before Aurobindo began publishing his views, the Congress was an annual debating society whose rare victories had been instances of the empire taking a favourable view to its petitions. By the time Aurobindo left the field, the ideal of political independence had been firmly ingrained into the minds of people, and nineteen years later, it became the official raison d'etre of the Congress.

This change was affected by the advent of the aggressive nationalist thought of Lokmanya Tilak who declared that swaraj was his birthright and Bipin Chandra Pal who demanded "complete autonomy" from Britain. However none went as far as Aurobindo in articulating the legitimacy and necessity of complete independence. He "based his claim for freedom for India on the inherent right to freedom, not on any charge of misgovernment or oppression". He wrote :

"Political freedom is the life-breath of a nation. To attempt social reform, educational reform, industrial expansion, the moral improvement of the race without aiming first and foremost at political freedom, is the very height of ignorance and futility. The primary requisite for national progress, national reform, is the habit of free and healthy national thought and action which is impossible in a state of servitude."

Beginnings

Aurobindo had become contemptuous of the British rule in India since his days as a student in England. While at the beginning of Aurobindo's educational career, his father had been a believer in the superiority of the British People, by the time Aurobindo was nearing the end of his education in England, Dr. Ghose started mailing Aurobindo newspaper clips of atrocities unleashed by the British on the Indian people. While at King's college, Aurobindo was drawn to Irish nationalists such as Charles Stewart Parnell. He wrote, in praise of Parnell :

"Patriots, behold your guerdon! This man found
Erin, his Mother, beaten, chastised, bound,
Naked to imputation poor, denied,
While alien masters held her house of pride"

This personification of the subjugated nation as the Mother in chains, was a recurring theme in Aurobindo's writings and would later come to galvanize a generation of Indian revolutionaries. From his observations of the British Politics, Aurobindo became convinced that India had little hope from the British Parliament. While in London he joined up with a society of revolutionaries called "Lotus and Dagger" who were committed to overthrowing the British. His activities in England though, were inconsequential. After his return to India, he started working to bring about a revolutionary change in the political situation in India.

He came to believe that the only way to free India from the British yoke was that the common people and not just the elite that composed the erstwhile Congress, should embark upon a total revolution. Aurobindo espoused a threefold approach to this end :

1. To conduct secret revolutionary propaganda and develop organizations to prepare for an armed revolution.
2. To spread the idea of revolution and prepare the entire nation for independence.
3. To organise the people for non-cooperation and passive resistance against foreign rule.

Anushilan Samiti and Jugantar Party

At the beginning of 20th century Bengal had become the central hub for voices against the British Rule and during his vactions to meet his family in Bengal, Aurobindo came in contact with many who shared his views. Aurobindo became inspired by the story of Bankim's novel Anandamath. Aurobindo frequently shared with his younger brother Barin his ideas of imparting martial and intellectual training to the youth of Bengal for the coming revolution; loosely like the sannyais of Anandamath who stir a rebellion agains the British. This concept is rooted in *Shakta* philosophy.

Anushilan Samiti was founded as an attempt to organize Bengali youth through a program of physical fitness and spiritual training for a nationalist program. By 1902, Calcutta had three societies working under the umbrella of Anushilan Samity, a society earlier founded by a Calcutta barrister by the name of Pramatha Mitra. These included Mitra's own group, another led by a Bengali lady by the name of Sarala Devi, and a third one led by Aurobindo Ghosh. The Anushilan Samiti had Aurobindo and Deshabandhu Cittaranjan Das as the vice-presidents, Suren Tagore the treasurer. Jatindra Nath Banerjee (Niralamba Swami), Bagha Jatin, Bhupendra Nath Datta (Swami Vivekananda's brother), Barindra Ghosh were among other initial leaders. By 1905, the work of Aurobindo and his brother Barin Ghosh allowed Anushilan Samity to spread through Bengal. When the first Partition of Bengal was announced in 1905, Aurobindo took an extended leave from the college in Baroda and dedicated himself to participate in anti-British activities in Bengal.

Barin who was an aggressive revolutionary in his own right prodded Aurobindo to write about a plan for a Monks' rebellion. In August 1905 Aurobindo published a blueprint for such a training facility called "Bhawani Mandir" (or Bhawani's temple). This plan and its logistics were later taken over by Barin when Aurobindo devoted himself to the mainstream of Politics.

Aurobindo provided the ideological foundation to the ultra-radical Jugantar party, as an offshoot of the Anushilan Samiti. The party was founded by Barin and Bhupendra Nath Dutta. Among the operational aims of this society was to sensitize and stimulate the disaffected youth of Bengal to the nationalist cause.

Bande Mataram

The views of Tilak, Aurobindo and other aggressive nationalists, being radically different from those of the moderates, created fissures in the Congress and the debate for its future direction and control spilled into the public domain. To take the extremists' view to the public, Bipin Chandra Pal had founded the nationalist Bengali newspaper *Bande Mataram* (spelt and pronounced as *Bônde Matôrom* in the Bengali language). Pal invited Aurobindo to become its editor along with Pal. Pal after a few issues discontinued contributing to the paper. The paper rapidly became a major success. and the radical views finally found a popular voice. But as a result of its popularity and open espousal of aggressive methods, the paper came into frequent confrontation with the Raj.

In 1907 the British Government decided to prosecute the group behind Bande Mataram, for its constant propaganda against British rule. Notices were served for using language which was a "direct incentive to violence and lawlessness."

On August 16, Aurobindo was sought for arrested by the Police. Aurobindo courted arrest and was released on monetary sureties. The sensational act and the events surrounding the arrest were seen as an episode of defiance against the empire and turned him into a national celebrity. Provincial and National press showered lavish praise on Aurobindo.Tagore wrote: "*Rabindranath, O Aurobindo, bows to thee! O friend, my country's friend; O Voice incarnate, free, Of India's soul....The fiery messenger that with the lamp of God hath come...Rabindranath, O Aurobindo, bows to thee*".

The prosecution was unable to establish that Sri Aurobindo was the editor of the paper and he was acquitted. Pal was sentenced to six months in prison for declining to depose. After the Bande Mataram Case, Sri Aurobindo became the recognised leader of aggressive nationalism in Bengal.

National education

Aurobindo was a strong proponent of an indigenous system of national education. His experiences at Baroda university had convinced him about the shortcomings of the education system of the time. His views on national education frequently brought him in conflict with the moderates of Congress. When the Risley Circular banned the study or mention of politics from government aided educational institutes, Aurobindo along with others saw this as a direct challenge to his program of youth nationalism. He campaigned extensively to gain self-reliance on the front of education, writing articles about the circular and its implications. He, along with Rabindranath Tagore, Raja Subodh Chandra Mullick and Brajendra Kishore Roychowdhury decided that they would protest the partition of Bengal by setting up an institution that would challenge British rule by offering education to the masses "on national lines and under national control". The Bengal National College was set up with Aurobindo as its first principal.

Later, when he founded the newspaper Karmayogin, he expounded in detail his philosophy on education in the series titled *A System of National Education*.

Alipore bomb case

The British had been keeping tabs on activities of Barin and Aurobindo since the Bande Mataram episode. On 30 April 1908, Khudiram Bose and Prafulla Chaki, members of Barin's group, attempted to bomb Magistrate Kingsford's carriage in Alipore. They failed to discern between the identical carriages of the party and the bombs instead landed in the wrong carriage, killing two British women, the wife and daughter of another barrister. The British reaction was swift, with 33 suspects being rounded up within the next two days. Barin and Aurobindo were also arrested and put into prison. The ensuing trial lasted for a year. Aurobindo was acquitted. Khudiram Bose was found guilty and later hanged. Barin was sentenced to death, but this sentence was later commuted to life imprisonment (He was released in 1920). Aurobindo came out of prison and delivered the famous Uttarpara Speech. A few months after the end of his incarceration, and few other anti-British activities, Aurobindo retired from active politics and sailed to Pondicherry, where he would spend the rest of his life.

The Mother

Sri Aurobindo's close spiritual collaborator, Mirra Richard (b. Alfassa), came to be known as *The Mother* simply because Sri Aurobindo started to call her by this name. On being inquired by why he called her the Mother, Sri Aurobindo wrote an essay "The Mother" by way of shedding light on the person of Mirra.

Mirra was born in Paris on February 21, 1878, to Turkish and Egyptian parents. Involved in the cultural and spiritual life of Paris, she counted among her friends Alexandra David-Neel. She went to Pondicherry on March 29, 1914, finally settling there in 1920. Sri Aurobindo considered her his spiritual equal and collaborator. After November 24, 1926, when Sri Aurobindo retired into seclusion, he left it to her to plan, run and build the growing Sri Aurobindo Ashram, the community of disciples that had gathered around them. Some time later when families with children joined the ashram, she established and supervised the Sri Aurobindo International Centre of Education (which, with its pilot experiments in the field of education, impressed observers like Jawaharlal Nehru). When Sri Aurobindo died in 1950, the Mother continued their spiritual work and directed the Ashram and guided their disciples. In the mid 1960s she personally guided the founding of Auroville, an international township endorsed by UNESCO to further human unity near the town of Pondicherry, which was to be a place "where men and women of all countries are able to live in peace and progressive harmony above all creeds, all politics and all nationalities." It was inaugurated in

1968 in a ceremony in which representatives of 121 nations and all the states of India placed a handful of their soil in an urn near the center of the city. Auroville continues to develop and currently has approximately 2100 members from 43 countries, though the majority consists of Indians, French, and Germans. The Mother also played an active role in the merger of the French pockets in India and, according to Sri Aurobindo's wish, helped to make Pondicherry a seat of cultural exchange between India and France. The Mother stayed in Pondicherry until her death on November 17, 1973. Her later years, including her myriad of metaphysical and occult experiences, and her attempt at the transformation at the cellular level of her body, are captured in her 13 volume personal log known as Mother's Agenda.

Philosophy and spiritual vision

One of Sri Aurobindo's main philosophical achievements was to introduce the concept of evolution into Vedantic thought. Samkhya philosophy had already proposed such a notion centuries earlier, but Aurobindo rejected the materialistic tendencies of both Darwinism and Samkhya, and proposed an evolution of spirit along with that of matter, and that the evolution of matter was a result of the former.

He describes the limitation of the Mayavada of Advaita Vedanta, and solves the problem of the linkage between the ineffable Brahman or Absolute and the world of multiplicity by positing a hitherto unknown and unexplored level of consciousness, which he called The Supermind. The supermind is the active principle present in the transcendent Satchidananda as well in the roots of evolution: a unitary level of which our individual minds and bodies are minuscule subdivisions.

Sri Aurobindo rejected a major conception of Indian philosophy that says that the World is a Maya (illusion) and that living as a renunciate was the only way out. He says that it is possible, not only to transcend human nature but also to transform it and to live in the world as a free and evolved human being with a new consciousness and a new nature which could spontaneously perceive truth of things, and proceed in all matters on the basis of inner oneness, love and light.

Evolutionary philosophy

Sri Aurobindo argues that humankind is not the last rung in the evolutionary scale, but can evolve spiritually beyond its current limitations to a state of spiritual and supramental existence. This evolutionary existence he called a "Divine life on Earth," characterized by a spiritualized, supramental, truth-consciousness-oriented humanity.

Process of creation and evolution

He speaks of two central movements in the process of creation: an *involution* of consciousness from an original omnipresent Reality, manifesting a universe of forms, including matter; and an *evolution* of those material forms in creation upward toward life, mind, and spirit, reconnecting to their spiritual source. It is also a process of evolution.

Involution

The process by which the Energy of creation emerged from a timeless, spaceless, ineffable, immutable Reality, Sri Aurobindo refers to as the Involution. In that process the Reality extended itself to Being/Existence (Sat), Consciousness, that generated a Force - (Chit); and Bliss (Ananda)-- self enjoyment in existing and being conscious. Through the action of a fourth dimension, Supermind (i.e. Truth Consciousness), the Force (Chit) of Sat-Chit-Ananda was divided into Knowledge and Will, eventually formulating as an invisible Energy that would become the source of creation. Through its own willful self-absorption of consciousness, the universe would begin as Inconscient material existence from out of that Energy.

Evolution

The process of existence emerging out of the Inconscient is referred as evolution. Initially, it emerges gradually in the stages of matter, life, and mind. First matter evolves from simple to complex forms, then life emerges in matter and evolves from simple to complex forms, finally mind emerges in life and evolves from rudimentary to higher forms of thought and reason. As each new principle emerges, the previous stages remain but are integrated into the higher principle. Humanity represents the stage of development of mind in complex material forms of life.

The higher development of mind in the mass of humanity is not yet a secure possession. Reason and intellect still do not dominate the life of most human beings; rather, mind tends to be turned to the purposes of the life principle, which is focused on self-preservation, self-assertion, and satisfaction of personal need and desire. But evolution does not cease with the establishment of reason and intellect; beyond mind are higher levels of a spiritual and supramental consciousness which in the nature of things must also emerge. This higher evolution is described as a dual movement; inward, away from the surface consciousness and into the depths, culminating in the realization of the Psychic Being (the personal evolving soul); and then upward to higher levels of spiritual mind Higher Mind, Illumined Mind, Intuitive Mind, and Overmind), culminating in the final stage of supramentalisation. Whereas these higher levels of consciousness have been attained in particular individuals, they must eventually emerge more universally as general stages in the evolution. When they do emerge, there will come the embodiment of a new species on earth that will be once again united in consciousness with Sachchidananda.

Omnipresent reality (Brahman)

A central tenet of Sri Aurobindo's philosophy is that the Truth of existence is an omnipresent Reality that both transcends the manifested universe and is inherent in it. This Reality, referred to as Brahman, is an Absolute: it is not limited by any mental conception or duality, whether personal or impersonal, existent or nonexistent, formless or manifested in form, timeless or extended in time, spaceless or extended in space. It is simultaneously all of these but is bound by none of them. It is at once the universe, each individual being and thing in the universe, and the Transcendent beyond the universe. In its highest manifested poise, its nature may be described as Sachchidananda—infinite existence, infinite consciousness, and infinite delight or bliss; a triune principle in which the three are united in a single Reality. In other words, it is a fully conscious and blissful infinite existence. The importance of this concept for humanity lies in its implication that Brahman is the deepest and secret Reality of humans, it is their true Self, and it is possible to recover this Reality of their being by removing the veil of ignorance that hides it from them and imprisons them in a false identification with an apparently divided and limited egoistic movement on the surface of the being. This is the metaphysical basis for Sri Aurobindo's yoga, the discipline given to consciously unite humans' life with their essential Reality.

Triple transformation of the individual

Sri Aurobindo's argues that Man is born an ignorant, divided, conflicted being; a product of the original inconscience (i.e. unconsciousness,) inherent in Matter that he evolved out of. As a result, he does not know the nature of Reality, including its source and purpose; his own nature, including the parts and integration of his being; what purpose he serves, and what his individual and spiritual potential is, amongst others. In addition, man experiences life through division and conflict, including his relationship with others, and his divided view of spirit and life.

To overcome these limitations, Man must embark on a process of self-discovery in which he uncovers his Divine nature. To that end, he undertakes a three-step process, which he calls the Triple Transformation.

(1) *Psychic Transformation* -- The first of the three stages is a movement within, away from the surface of life, to the depths, culminating in the discovery of his psychic being (the evolving soul). From that experience, he sees the oneness and unity of creation, and the harmony of all opposites experienced in life.

(2) *Spiritual Transformation* -- As a result of making the psychic change, his mind expands and he experiences knowledge not through the hard churning of thought, but through light, intuition, and revelation of knowledge, culminating in supramental perception. Light enters from the heights and begins to transmute various parts of his being.

(3) *Supramental transformation* -- After making the psychic and spiritual change, he makes the supramental and most radical change. It is basically a complete transformation of the mind, the heart, the emotions, and the physical body.

Evolving soul (psychic being)

Sri Aurobindo laid utmost stress on finding and living in the psychic being (i.e. an evolving soul) within which is the essence of our individual being. If we forge our way into the deepest parts of our being, we will come upon a personal evolving soul. From this psychic being we can overcome the limits of consciousness of the individual human. From there we perceive our true nature and essence; we become more aware of our surroundings; we become one with others and life; we experience an inner Guide that influences us to move in the right direction and catches our negative propensities as they arise on the surface; we come in touch with our universal nature; we come in touch with the transcendent reality and spiritual Force; we overcome the limits of time, bringing timelessness into time; and evoke the powers of the Infinite into this finite existence, to name several. Also when we plunge within and touch the evolving soul, it becomes easy to move up in consciousness above mind to spiritual mind of illumination, intuition, revelation, and (supramental) truth consciousness. It should also be noted that this psychic entity is itself evolving, as it enters the person's whose experience it believes it can benefit from, extracts the essence of that person's experience, and then moves on to the next birth until it is fulfilled in its journey through space and time. The connection to the evolving soul is thus the key to the evolution from this the human side, as from there we overcome the inherent Ignorance, division, dualities, and suffering of Man, enabling him to fulfill his human aspiration of God, freedom, joy, and immortality. (From the spiritual side, it is the descending Supramental Force that enables the progress of life to its ultimate capacity. The two together, the connection to the psychic being and the surrender to the descending (supramental) Force are the keys to the evolution and transformation of the individual, humanity, and life in the universe.)

Supramental existence

Sri Aurobindo's vision of the future includes the appearance of what may be called a new species, the supramental being, a divine being which would be as different and superior to present humanity as humanity is to the animal. It would have a consciousness different in kind than the mind of the human, a different status and quality and functioning. Even the physical form of this being would be different, more luminous and flexible and adaptable, entirely conscious and harmonious. Between this supramental being and humanity, there would be transitional beings, who would be human in birth and form, but whose consciousness would approach that of the supramental being. These transitional beings would appear prior to that of the full supramental being, and would constitute an intermediate stage in the Earth's evolution, through which the soul would pass in its growth towards its divine manifestation as the supramental being in the earth nature.

Philosophy of social evolution

Sri Aurobindo's spiritual vision extended beyond the perfection and transformation of the individual; it included within its scope the evolution and transformation of human society. In both the individual and in society, the soul and spirit is at first hidden and occult. This, he argues, influences the direction and course of development from behind, but allowing nature to follow its gradual, zigzagging, and conflict-ridden course. Afterwards, as mind develops and becomes more dominant over obscure impulses, the ego-centered drives of vital nature. This results in a more objective, enlightened perception and approach towards human existence and the potential developments that become possible. At the highest stage of mental development he argues that a greater possibility and principle becomes apparent, which is spiritual and supramental in nature. At this point a true solution to humanity's problems becomes visible in the context of a radical transformation of human life, into a form of divine existence.

Integral Yoga

In *The Synthesis of Yoga*, and in his voluminous correspondence with his disciples collected under the title *Letters on Yoga*, Sri Aurobindo laid out the psychological principles and practices of the Integral Yoga or Poorna Yoga. The aim of Integral yoga is to enable the individual who undertakes it the attainment of a conscious identity with the Divine, the true Self, and to transform the mind, life, and body so they would become fit instruments for a divine life on earth.

Analysis of Indian culture

In *Renaissance in India* (earlier called *The Foundations of Indian Culture*), Sri Aurobindo examines the nature of Indian civilization and culture. He looked at its central motivating tendencies and how these are expressed in its religion, spirituality, art, literature, and politics. The first section of the book provides a general defense of Indian culture from disparaging criticism due to the misunderstanding of a foreign perspective, and its possible destruction due to the aggressive expansion and infiltration of Western culture. This section is interesting in the light it sheds on the nature of both Eastern and Western civilizations, how they have developed over the centuries, how they have influenced each other throughout the ages, and the nature and significance of these exchanges in the recent period. The principle tenet of the exposition is that India has been and is one of the greatest civilizations of the world, one that stands apart from all others in its central emphasis, or rather its whole foundation, based on spirituality, and that on its survival depends the future of the human race—whether it shall be a spiritual outflowering of the divine in man, or a rational, economically-driven, and mechanized association of peoples.

Interpretation of the Vedas

One of the most significant contributions of Sri Aurobindo was his setting forth an esoteric meaning of the Vedas. The Vedas were considered by some to be composed by a barbaric culture worshiping violent Gods. Sri Aurobindo felt that this was due to non-grasping of vedic symbolism, both by Occidental and Oriental scholars.

Sri Aurobindo believed there was a hidden spiritual meaning in the Vedas. He viewed the Rig Veda as a spiritual text written in a symbolic language in which the outer meaning was concerned with ritualistic sacrifices to the gods, and the inner meaning, which was revealed only to initiates, was concerned with an inner spiritual knowledge and practice, the aim of which was to unite in consciousness with the Divine.

In this conception, Indra is the God of Mind lording over the Indriyas, that is, the senses (sight, touch, hearing, taste etc). Vayu represents air, but in its esoteric sense means Prana, or the life force. So when the Rig Veda says "Call Indra and Vayu to drink Soma Rasa" the inner meaning is to use mind through the senses and life force to receive divine bliss (Soma means wine of Gods, but in several texts also means divine bliss, as in Right-handed Tantra). Agni, the God of the sacrificial fire in the outer sense, is the flame of the spiritual will to overcome the obstacles to unite with the Divine. So the sacrifice of the Vedas could mean sacrificing ones ego to the internal Agni, the spiritual fire.

Sri Aurobindo's theory of the inner spiritual significance of the Vedas originally appeared serially in the journal *Arya* between 1914 and 1920, but was later published in book form as "The Secret of the Veda." Another book, "Hymns to the Mystic Fire," is Sri Aurobindo's translation of the spiritual sense of many of the verses of the Rig Veda.

Poetry

Sri Aurobindo, not only expressed his spiritual thought and vision in intricate metaphysical reasoning and in phenomenological terms, but also in poetry. He started writing poetry as a young student, and continued until late in his life. The theme of his poetry changed with the projects that he undertook. It ranged from revolutionary homages to mystic philosophy. Sri Aurobindo wrote in classical style.

Savitri

'Savitri: A Legend and a Symbol' is Sri Aurobindo's epic poem of 12 books, 24000 lines about an individual who overcomes the Ignorance, suffering, and death in the world through Her spiritual quest, setting the stage for the emergence of a new, Divine life on earth. It is loosely based on the ancient Indian tale of 'Savitri and Satyavan' from the Mahabharata.

"Savitri" is the longest poem of English Literature written outside english speaking countries of Europe & America.
The Mother said of Savitri:

> " ... everything is there: mysticism, occultism, philosophy, the history of evolution, the history of man, of the gods, of creation, of Nature. How the universe was created, why, for what purpose, what destiny - all is there. You can find all the answers to all your questions there. Everything is explained, even the future of man and of the evolution, all that nobody yet knows. He has described it all in beautiful and clear words so that spiritual adventurers who wish to solve the mysteries of the world may understand it more easily. "

The Future Poetry

In Sri Aurobindo's theory of poetry, written under the title *The Future Poetry*, he writes about the significance that art and culture have for the spiritual evolution of mankind. He believed that a new, deep, and intuitive poetry could be a powerful aid to the change of consciousness and the life required to achieve the spiritual destiny of mankind which he envisioned. Unlike philosophy or psychology, poetry could make the reality of the Spirit living to the imagination and reveal its beauty and delight and captivate the deeper soul of humanity to its acceptance. It is perhaps in Sri Aurobindo's own poetry, particularly in his epic poem *Savitri*, that we find the fullest and most powerful statement of his spiritual thought and vision.

Followers of Sri Aurobindo and The Mother

The following authors/ organizations (listed in chronological order?) trace their intellectual heritage back to, or have in some measure been influenced by, The Mother and Sri Aurobindo.

- Sisir Kumar Maitra (1887-1963) was an academic philosopher who wrote widely on Sri Aurobindo and Western philosophy. Wrote an essay, "Sri Aurobindo and Spengler: Comparison between the Integral and the Pluralistic philosophy of History" in the 1958 symposium compendium, 'The Integral Philosophy of Sri Aurobindo.'
- Sri Chinmoy (1931-2007) was an Indian spiritual teacher and philosopher who emigrated to the U.S. in 1964. An author, composer, artist and athlete, he was perhaps best known for holding public events on the theme of inner peace and world harmony (such as concerts, meditations, and races). In 1944, he joined his brothers and

sisters in Sri Aurobindo's ashram. He has written many books about Sri Aurobindo.

- Nolini Kanta Gupta (1889 - 1983) was one of Sri Aurobindo's senior disciples, and wrote extensively on philosophy, mysticism, and spiritual evolution in the light of Sri Aurobindo and The Mother's teachings.
- Indra Sen (1903-1994), another disciple of Sri Aurobindo who, although little-known in the West, was the first to articulate integral psychology and integral philosophy, in the 1940s and 1950s. A compilation of his papers came out under the title, *Integral Psychology* in 1986.
- Ram Shankar Misra (dates?) was a scholar of Indian religious and philosophical thought and author of *The Integral Advaitism of Sri Aurobindo* (publ. 1957), a philosophical commentary on Sri Aurobindo's work.
- Sri Anirvan (1896-1978), the famous erudite scholar saint, translated "The Life Divine" in Bengali and "Savitri" into incomparably beautiful poetic Bengali in "Divya Jeevan Prasanga," published by Sri Aurobindo Pathamandir, in 1948-51, now in 2000 (fourth edition). .
- Satprem (1923 - 2007) was a French author and an important disciple of The Mother. *Mother's Agenda* (ed.1982), *Sri Aurobindo or the Adventure of Consciousness* (2000), *On the Way to Supermanhood* (2002) and more.
- Pavitra (1894 - 1969) was one of the very early disciples of Sri Aurobindo and The Mother. Born as Philippe Barbier Saint-Hilaire in Paris. Pavitra left some very interesting memoirs of his conversations with Sri Aurobindo and Mother in 1925 and 1926 published as *Conversations avec Pavitra*.

Organisations and institutes

- Sri Aurobindo Centre for Advanced Research, located in Pondicherry, India, provides online advanced degree programmes (e.g., MA, M.Phil., and Ph.D.) in Sri Aurobindo Studies. It works in collaboration with Indira Gandhi National Open University which grants the degrees. It also publishes books related to the thought and vision of Sri Aurobindo and the Mother, holds conferences, and sells CDs of talks by Ananda Reddy, its Director, on Sri Aurobindo's various major works.
- World Union - A non-profit, non-political organisation founded on the 26th November 1958 in Pondicherry, fired by the Third Dream

of Sri Aurobindo; also publishes a quarterly journal with the same title. A.B. Patel was the driving force and for many years, M.P. Pandit was the leading light.

- The Integral Life Foundation P.O.Box 239 Waterford CT. 06385 USA has published several books by Amal Kiran.

Journals

- *Mother India* is the Sri Aurobindo Ashram's originally fortnightly, now monthly, cultural review. It was started in 1949, the founding editor being K. D. Sethna (Amal Kiran), who continues as editor for over fifty years.
- *Collaboration* is a journal dedicated to the spiritual and evolutionary vision of Sri Aurobindo and The Mother. Content includes articles, essays, poetry, and art. Topics range across the theory and practice of Integral Yoga, Sri Aurobindo's philosophy and metaphysics, developments in the international township of Auroville, activities of various centers and announcements and reports about various conferences related to the Integral Yoga.

Influence

Sri Aurobindo's influence has been wide-ranging.

In India, S. K. Maitra, Anilbaran Roy, and D. P. Chattopadhyaya commented on Sri Aurobindo's work.

Writers on esotericism and traditional wisdom, such as Mircea Eliade, Paul Brunton, and Rene Guenon, all saw him as an authentic representative of the Indian spiritual tradition.

Haridas Chaudhuri and Frederic Spiegelberg were among those who were inspired by Sri Aurobindo, who worked on the newly formed American Academy of Asian Studies in San Francisco. Soon after, Chaudhuri and his wife Bina established the Cultural Integration Fellowship, from which later emerged the California Institute of Integral Studies.

Karlheinz Stockhausen (1928-2007) became heavily inspired by the writings of Satprem about Sri Aurobindo during a week in May 1968, a time of which the composer was undergoing a personal crisis and had found Aurobindos philosophies were relevant to his feelings at the time. After this experience, Stockhausen's music took a completely different turn, focusing on mysticism, that was to continue right up until the end of his career.

Sri Aurobindo's ideas about the further evolution of human capabilities influenced the thinking of Michael Murphy – and indirectly, the human potential movement, through Murphy's writings. The American philosopher Ken Wilber, has been strongly influenced by Sri Aurobindo's thought, but has integrated some of its key ideas with other spiritual traditions and modern intellectual trends (Wilber's interpretation has been criticised by Rod Hemsell and others). New Age writer Andrew Harvey also looks to Sri Aurobindo as a major inspiration. Cultural historian William Irwin Thompson is also heavily influenced by Sri Aurobindo and the Mother.

The Sri Aurobindo Ashram, the spiritual community that grew up around him and was organized and directed by the Mother, continues to operate with slightly more than 2000 members and a similar number of nonmembers who live nearby and are associated with the Ashram's activities. The experimental international city of Auroville, founded by the Mother and based on Sri Aurobindo's ideals, is located about 10 km from the Ashram; it has approximately 2000 members from around the world, and an international base of support groups called Auroville International.

Based on the teaching of Sri Aurobindo and his Divine Mother, the school based in Bangalore called Sri Aurobindo Memorial School was set up. The student life begins with prayer, medidation and yoga. The children are also served Ladoo on their birthday and poems of Sri Aurobindo are recited in class everyday.

Quotes

> " The one aim of [my] yoga is an inner self-development by which each one who follows it can in time discover the One Self in all and evolve a higher consciousness than the mental, a spiritual and supramental consciousness which will transform and divinize human nature "
>
> —Sri Aurobindo On Himself

Rabindranath Tagore

Rabindranath Tagore (7 May 1861 – 7 August 1941), sobriquet **Gurudev**, was a Bengali polymath. As a poet, novelist, musician, and playwright, he reshaped Bengali literature and music in the late 19th and early 20th centuries. As author of *Gitanjali* and its "profoundly sensitive, fresh and beautiful verse", in 1913 being the first non-European to win the Nobel Prize in Literature, Tagore was perhaps the most important literary figure of Bengali literature. He was a mesmerising representative of the Indian culture whose influence and popularity internationally perhaps could only be compared to that of Gandhi, whom Tagore named 'Mahatma' out of his deep admiration for him.

A Pirali Brahmin from Kolkata, Tagore was already writing poems at age eight. At age sixteen, he published his first substantial poetry under the pseudonym *Bhanushingho* ("Sun Lion") and wrote his first short stories and dramas in 1877. Tagore denounced the British Raj and supported independence. His efforts endure in his vast canon and in the institution he founded, Visva-Bharati University.

Tagore modernised Bengali art by spurning rigid classical forms. His novels, stories, songs, dance-dramas, and essays spoke to political and personal topics. *Gitanjali* (*Song Offerings*), *Gora* (*Fair-Faced*), and *Ghare-Baire* (*The Home and the World*) are his best-known works, and his verse, short stories, and novels were acclaimed for their lyricism, colloquialism, naturalism, and contemplation. Tagore was perhaps the only litterateur who penned anthems of two countries: Bangladesh and India: *Amar Shonar Bangla* and *Jana Gana Mana*.

Early life (1861–1901)

The youngest of thirteen surviving children, Tagore was born in the Jorasanko mansion in Kolkata of parents Debendranath Tagore (1817–1905) and Sarada Devi (1830–1875). Tagore family patriarchs were the Brahmo founding fathers of the Adi Dharm faith. He was mostly raised by servants, as his mother had died in his early childhood; his father travelled extensively. Tagore largely declined classroom schooling, preferring to roam the mansion or nearby idylls: Bolpur, Panihati, and others. Upon his *upanayan* initiation at age eleven, Tagore left Kolkata on 14 February 1873 to tour India with his father for several months. They visited his father's Santiniketan estate and stopped in Amritsar before reaching the Himalayan hill station of Dalhousie. There, young "Rabi" read biographies and was home-educated in history, astronomy, modern science, and Sanskrit, and examined the poetry of Kālidāsa. He completed major works in 1877, one a long poem of the Maithili style pioneered by Vidyapati. Published pseudonymously, experts accepted them as the lost works of Bhānuṣiṃha, a newly discovered 17th-century Vaiṣṇava poet. He wrote "Bhikharini" (1877; "The Beggar Woman"—the Bengali language's first short story) and *Sandhya Sangit* (1882)—including the famous poem "Nirjharer Swapnabhanga" ("The Rousing of the Waterfall").

A prospective barrister, Tagore enrolled at a public school in Brighton, East Sussex, England in 1878. He read law at University College London, but left school to explore Shakespeare and more: *Religio Medici*, *Coriolanus*, and *Antony and Cleopatra*; he returned degreeless to Bengal in 1880. On 9 December 1883 he married Mrinalini Devi (born Bhabatarini, 1873–1900); they had five children, two of whom died before reaching adulthood. In 1890, Tagore began managing his family's vast estates in Shilaidaha, a region now in Bangladesh; he was joined by his wife and children in 1898. In 1890, Tagore released his *Manasi* poems, among his best-known work. As "Zamindar Babu", Tagore crisscrossed the holdings while living out of the family's luxurious barge, the *Padma*, to collect (mostly token) rents and bless villagers, who held feasts in his honour. These years—1891–1895: Tagore's *Sadhana* period, after one of Tagore's magazines—were his most fecund. During this period, more than half the stories of the three-volume and eighty-four-story *Galpaguchchha* were written. With irony and gravity, they depicted a wide range of Bengali lifestyles, particularly village life.

Santiniketan (1901–1932)

In 1901, Tagore left Shilaidaha and moved to Santiniketan to found an *ashram* which grew to include a marble-floored prayer hall ("The *Mandir*"), an experimental school, groves of trees, gardens, and a library. There, Tagore's wife and two of his children died. His father died on 19 January 1905. He received monthly payments as part of his inheritance and additional income from the Maharaja of Tripura, sales of his family's jewellery, his seaside bungalow in Puri, and mediocre royalties (Rs. 2,000) from his works. By now, his work was gaining him a large following among Bengali and foreign readers alike, and he published such works as *Naivedya* (1901) and *Kheya*

(1906) while translating his poems into free verse. On 14 November 1913, Tagore learned that he had won the 1913 Nobel Prize in Literature, becoming the first Asian Nobel laureate. The Swedish Academy appreciated the idealistic and—for Western readers—accessible nature of a small body of his translated material, including the 1912 *Gitanjali: Song Offerings*. In 1915, Tagore was knighted by the British Crown. He later returned his knighthood in protest of the massacre of unarmed Indians in 1919 at Jallianwala Bagh.

In 1921, Tagore and agricultural economist Leonard Elmhirst set up the Institute for Rural Reconstruction, later renamed Shriniketan—"Abode of Peace"—in Surul, a village near the ashram at Santiniketan. Through it, Tagore bypassed Gandhi's symbolic *Swaraj* protests, which he despised. He sought aid from donors, officials, and scholars worldwide to "free village[s] from the shackles of helplessness and ignorance" by "vitalis[ing] knowledge". In the early 1930s, he targeted India's "abnormal caste consciousness" and untouchability. Lecturing against these, he penned untouchable heroes for his poems and dramas and campaigned—successfully—to open Guruvayoor Temple to Dalits.

Twilight years (1932–1941)

To the end, Tagore scrutinized orthodoxy. He upbraided Gandhi for declaring that a massive 15 January 1934 earthquake in Bihar—leaving thousands dead—was divine retribution brought on by the oppression of Dalits. He mourned the endemic poverty of Kolkata and the accelerating socioeconomic decline of Bengal, which he detailed in an unrhymed hundred-line poem whose technique of searing double-vision would foreshadow Satyajit Ray's film *Apur Sansar*. Fifteen new volumes of Tagore writings appeared, among them the prose-poems works *Punashcha* (1932), *Shes Saptak* (1935), and *Patraput* (1936). Experimentation continued: he developed prose-songs and dance-dramas, including *Chitrangada* (1914), *Shyama* (1939), and *Chandalika* (1938), and wrote the novels *Dui Bon* (1933), *Malancha* (1934), and *Char Adhyay* (1934). Tagore took an interest in science in his last years, writing *Visva-Parichay* (a collection of essays) in 1937. His exploration of biology, physics, and astronomy impacted his poetry, which often contained extensive naturalism that underscored his respect for scientific laws. He also wove the process of science, including narratives of scientists, into many stories contained in such volumes as *Se* (1937), *Tin Sangi* (1940), and *Galpasalpa* (1941).

Tagore's last four years were marked by chronic pain and two long periods of illness. These began when Tagore lost consciousness in late 1937; he remained comatose and near death for an extended period. This was followed three years later, in late 1940, by a similar spell, from which he never recovered. The poetry Tagore wrote in these years is among his finest, and is distinctive for its preoccupation with death. After extended suffering, Tagore died on 7 August 1941 (22 Shravan 1348) in an upstairs room of the Jorasanko mansion in which he was raised; his death anniversary is mourned across the Bengali-speaking world.

Travels

Between 1878 and 1932, Tagore visited more than thirty countries on five continents; many of these trips were crucial in familiarising non-Indian audiences with his works and spreading his political ideas. In 1912, he took a sheaf of his translated works to England, where they impressed missionary and Gandhi protégé Charles F. Andrews, Anglo-Irish poet William Butler Yeats, Ezra Pound, Robert Bridges, Ernest Rhys, Thomas Sturge Moore, and others. Indeed, Yeats wrote the preface to the English translation of *Gitanjali*, while Andrews joined Tagore at Santiniketan. On 10 November 1912, Tagore began touring the United States and the United Kingdom, staying in Butterton, Staffordshire with Andrews's clergymen friends. From 3 May 1916 until April 1917, Tagore went on lecturing circuits in Japan and the United States and denounced nationalism. His essay "Nationalism in India" was scorned and praised, this latter by pacifists, including Romain Rolland.

Shortly after returning to India, the 63-year-old Tagore accepted the Peruvian government's invitation to visit. He then travelled to Mexico. Each government pledged US$100,000 to the school at Shantiniketan (Visva-Bharati) in commemoration of his visits. A week after his 6 November 1924 arrival in Buenos Aires, Argentina, an ill Tagore moved into the Villa Miralrío at the behest of Victoria Ocampo. He left for India in January 1925. On 30 May 1926, Tagore reached Naples, Italy; he met Benito Mussolini in Rome the next day. A warm rapport ended when Tagore criticised Mussolini on 20 July 1926.

On 14 July 1927, Tagore and two companions began a four-month tour of Southeast Asia, visiting Bali, Java, Kuala Lumpur, Malacca, Penang, Siam, and Singapore. Tagore's travelogues from the tour were collected into the work "Jatri". In early 1930 he left Bengal for a nearly year-long tour of Europe and the United States. Once he returned to the UK, while his paintings were being exhibited in Paris and London, he stayed at a Friends settlement in Birmingham. There he wrote his Oxford Hibbert Lectures and spoke at London's annual Quaker gathering. There (addressing relations between the British and Indians, a topic he would grapple with over the next two years), Tagore spoke of a "dark chasm of aloofness". He visited Aga Khan III, stayed at Dartington Hall, and toured Denmark, Switzerland, and Germany from June to mid-September 1930, then the Soviet Union. Lastly, in April 1932, Tagore—who was acquainted with the legends and works of the Persian mystic Hafez—was hosted by Reza Shah Pahlavi of Iran. Such extensive travels allowed Tagore to interact with many notable contemporaries, including Henri Bergson, Albert Einstein, Robert Frost, Thomas Mann, George Bernard Shaw, H.G. Wells and Romain Rolland. Tagore's last travels abroad, including visits to Persia and Iraq (in 1932) and Ceylon (in 1933), only sharpened his opinions regarding human divisions and nationalism.

Works

Though known mostly for his poetry, Tagore also wrote novels, essays, short stories, travelogues, dramas, and thousands of songs. Of Tagore's prose, his short stories are perhaps most highly regarded; indeed, he is credited with originating the Bengali-language version of the genre. His works are frequently noted for their rhythmic, optimistic, and lyrical nature. Such stories mostly borrow from deceptively simple subject matter: common people.

Novels and non-fiction

Tagore wrote eight novels and four novellas, among them *Chaturanga*, *Shesher Kobita*, *Char Odhay*, and *Noukadubi*. *Ghare Baire* (*The Home and the World*)—through the lens of the idealistic *zamindar* protagonist Nikhil—excoriates rising Indian nationalism, terrorism, and religious zeal in the *Swadeshi* movement; a frank expression of Tagore's conflicted sentiments, it emerged out of a 1914 bout of depression. The novel ends in Hindu-Muslim violence and Nikhil's (likely mortal) wounding. *Gora* raises controversial questions regarding the Indian identity. As with *Ghore Baire*, matters of self-identity (*jāti*), personal freedom, and religion are developed in the context of a family story and love triangle.

In *Jogajog* (*Relationships*), the heroine Kumudini—bound by the ideals of *Śiva-Sati*, exemplified by Dākshāyani—is torn between her pity for the sinking fortunes of her progressive and compassionate elder brother and his foil: her exploitative, rakish, and patriarchical husband. In it, Tagore demonstrates his feminist leanings, using *pathos* to depict the plight and ultimate demise of Bengali women trapped by pregnancy, duty, and family honour; simultaneously, he treats the decline of Bengal's landed oligarchy.

Others were uplifting: *Shesher Kobita* (translated twice as *Last Poem* and *Farewell Song*) is his most lyrical novel, with poems and rhythmic passages written by the main character, a poet. It also contains elements of satire and postmodernism; stock characters gleefully attack the reputation of an old, outmoded, oppressively renowned poet who, incidentally, goes by the name of Rabindranath Tagore. Though his novels remain among the least-appreciated of his works, they have been given renewed attention via film adaptations by Satyajit Ray and others: *Chokher Bali* and *Ghare Baire* are exemplary. Their soundtracks often feature *rabindrasŋgit*. Tagore wrote many non-fiction books, writing on topics ranging from Indian history to linguistics. Aside from autobiographical works, his travelogues, essays, and lectures were compiled into several volumes, including *Europe Jatrir Patro* (*Letters from Europe*) and *Manusher Dhormo* (*The Religion of Man*).

Music and art

Tagore composed roughly 2,230 songs and was a prolific painter. His songs comprise *rabindrasŋgit* (রবীন্দ্র সংগীত—"Tagore Song"), an integral part of Bengali culture. Tagore's music is inseparable from his literature, most of which—poems or parts of novels, stories, or plays alike—became lyrics for his songs. Influenced by the *thumri* style of Hindustani music, they ran the entire gamut of human emotion, ranging from his early dirge-like Brahmo devotional hymns to quasi-erotic compositions. They emulated the tonal color of classical *ragas* to varying extents. Though at times his songs mimicked a given raga's melody and rhythm faithfully, he also blended elements of different ragas to create innovative works.

For Bengalis, their appeal, stemming from the combination of emotive strength and beauty described as surpassing even Tagore's poetry, was such that the *Modern Review* observed that "[t]here is in Bengal no cultured home where Rabindranath's songs are not sung or at least attempted to be sung ... Even illiterate villagers sing his songs". Arthur Strangways of *The Observer* introduced non-Bengalis to *rabindrasangeet* in *The Music of Hindostan*, calling it a "vehicle of a personality ... [that] go behind this or that system of music to that beauty of sound which all systems put out their hands to seize." Among them are Bangladesh's national anthem *Amar Shonar Bangla* (আমার সোনার বাঙলা) and India's national anthem *Jana Gana Mana* (জন গণ মন), making Tagore unique in having scored two national anthems. He influenced the styles of such musicians as *sitar* maestro Vilayat Khan, and the *sarodiyas* Buddhadev Dasgupta and Amjad Ali Khan.

At age sixty, Tagore took up drawing and painting; successful exhibitions of his many works—which made a debut appearance in Paris upon encouragement by artists he met in the south of France—were held throughout Europe. Tagore—who likely exhibited protanopia ("color blindness"), or partial lack of (red-green, in Tagore's case) colour discernment—painted in a style characterised by peculiarities in aesthetics and colouring schemes. Tagore emulated numerous styles, including craftwork from northern New Ireland, Haida carvings from the west coast of Canada (British Columbia), and woodcuts by Max Pechstein. Tagore also had an artist's eye for his own handwriting, embellishing the scribbles, cross-outs, and word layouts in his manuscripts with simple artistic leitmotifs, including simple rhythmic designs.

Theatre

At age sixteen, Tagore led his brother Jyotirindranath's adaptation of Molière's *Le Bourgeois Gentilhomme*. At age twenty, he wrote his first drama-opera—*Valmiki Pratibha* (*The Genius of Valmiki*)—which describes how the bandit Valmiki reforms his ethos, is blessed by Saraswati, and composes the *Rāmāyana*. Through it, Tagore vigorously explores a wide range of dramatic styles and emotions, including usage of revamped *kirtans* and adaptation of traditional English and Irish folk melodies as drinking songs. Another notable play, *Dak Ghar* (*The Post Office*), describes how a child—striving to escape his stuffy confines—ultimately "fall[s] asleep" (which suggests his physical death). A story with worldwide appeal (it received rave reviews in Europe), *Dak Ghar* dealt with death as, in

Tagore's words, "spiritual freedom" from "the world of hoarded wealth and certified creeds". During World War II, Polish doctor and educator Janusz Korczak selected "The Post Office" as the play the orphans in his care in the Warsaw Ghetto would perform. This occurred on 18 July 1942, less than three weeks before they were to be deported to the Treblinka extermination camp. According to his main English-language biographer, Betty Jean Lifton, in her book *The King of Children*, Dr. Korszak thought a great deal about whether one should be able to determine when and how to die. He may have been trying to find a way for the children in his orphanage to accept death.

His other works—emphasizing fusion of lyrical flow and emotional rhythm tightly focused on a core idea—were unlike previous Bengali dramas. His works sought to articulate, in Tagore's words, "the play of feeling and not of action". In 1890 he wrote *Visarjan* (*Sacrifice*), regarded as his finest drama. The Bengali-language originals included intricate subplots and extended monologues. Later, his dramas probed more philosophical and allegorical themes; these included *Dak Ghar*. Another is Tagore's *Chandalika* (*Untouchable Girl*), which was modeled on an ancient Buddhist legend describing how Ananda—the Gautama Buddha's disciple—asks water of an *Adivasi* ("untouchable") girl. Lastly, among his most famous dramas is *Raktakaravi* (*Red Oleanders*), which tells of a kleptocratic king who enriches himself by forcing his subjects to mine. The heroine, Nandini, eventually rallies the common people to destroy these symbols of subjugation. Tagore's other plays include *Chitrangada*, *Raja*, and *Mayar Khela*. Dance dramas based on Tagore's plays are commonly referred to as *rabindra nritya natyas*.

Stories

The "Sadhana" period, 1891–1895, was among Tagore's most fecund, yielding more than half the stories contained in the three-volume *Galpaguchchha*, itself a group of eighty-four stories. They reflect upon Tagore's surroundings, on modern and fashionable ideas, and on mind puzzles. Tagore associated his earliest stories, such as those of the "*Sadhana*" period, with an exuberance of vitality and spontaneity; these traits were cultivated by zamindar Tagore's life in villages such as Patisar, Shajadpur, and Shilaida. Seeing the common and the poor, he examined their lives with a depth and feeling singular in Indian literature up to that point.

In "The Fruitseller from Kabul", Tagore speaks in first person as a town-dweller and novelist who chances upon the Afghani seller. He channels the longing of those trapped in mundane, hardscrabble Indian urban life, giving play to dreams of a different existence in the distant and wild mountains: "There were autumn mornings, the time of year when kings of old went forth to conquest; and I, never stirring from my little corner in Kolkata, would let my mind wander over the whole world. At the very name of another country, my heart would go out to it ... I would fall to weaving a network of dreams: the mountains, the glens, the forest .... ". Many of the other *Galpaguchchha* stories were written in Tagore's *Sabuj Patra* period (1914–1917; also named for one of Tagore's magazines).

Tagore's *Golpoguchchho* (*Bunch of Stories*) remains among Bengali literature's most popular fictional works, providing subject matter for many successful films and theatrical plays. Satyajit Ray's film *Charulata* was based upon Tagore's controversial novella, *Nastanirh* (*The Broken Nest*). In *Atithi* (also made into a film), the young Brahmin boy Tarapada shares a boat ride with a village *zamindar*. The boy reveals that he has run away from home, only to wander around ever since. Taking pity, the zamindar adopts him and ultimately arranges his marriage to the *zamindar's* own daughter. However, the night before the wedding, Tarapada runs off—again. *Strir Patra* (*The Letter from the Wife*) is among Bengali literature's earliest depictions of the bold emancipation of women. The heroine Mrinal, the wife of a typical patriarchical Bengali middle class man, writes a letter while she is travelling (which constitutes the whole story). It details the pettiness of her life and struggles; she finally declares that she will not return to her husband's home with the statement *Amio bachbo. Ei bachlum*: "And I shall live. Here, I live".

Haimanti assails Hindu marriage and the dismal lifelessness of married Bengali women, hypocrisies plaguing the Indian middle classes, and how Haimanti, a sensitive young woman, must—due to her sensitiveness and free spirit—sacrifice her life. In the last passage. Tagore directly attacks the Hindu custom of glorifying Sita's attempted self-immolation as a means of appeasing her husband Rama's doubts. *Musalmani Didi* examines Hindu-Muslim tensions and,. in many ways, embodies the essence of Tagore's humanism. *Darpaharan* exhibits Tagore's self-consciousness, describing a fey young man harboring literary ambitions. Though he loves his wife, he wishes to stifle her own literary career, deeming it unfeminine. Tagore himself, in his youth, seems to have harbored similar ideas about women. *Darpaharan* depicts the final humbling of the man as he acknowledges his wife's talents. As do many other Tagore stories, *Jibito o Mrito* equips Bengalis with a ubiquitous epigram: *Kadombini moriya proman korilo she more nai*—"Kadombini died, thereby proving that she hadn't".

Poetry

Tagore's poetry—which varied in style from classical formalism to the comic, visionary, and ecstatic—proceeds from a lineage established by 15th- and 16th-century Vaishnava poets. Tagore was awed by the mysticism of the *rishi*-authors who—including Vyasa—wrote the Upanishads, the Bhakti-Sufi mystic Kabir, and Ramprasad Sen. Yet Tagore's poetry became most innovative and mature after his exposure to rural Bengal's folk music, which included Baul ballads—especially those of bard Lalon. These—rediscovered and popularised by Tagore—resemble 19th-century Kartābhajā hymns that emphasize inward divinity and rebellion against religious and social orthodoxy. During his Shilaidaha years, his poems took on a lyrical quality, speaking via the *maner manus* (the Bāuls' "man within the heart") or meditating upon the *jivan devata* ("living God within"). This figure thus sought connection with divinity through appeal to nature and the emotional interplay of human drama. Tagore used such techniques in his Bhānusiṃha poems (which chronicle the romance between Radha and Krishna), which he repeatedly revised over the course of seventy years.

Tagore responded to the mostly crude emergence of modernism and realism in Bengali literature by writing experimental works in the 1930s. Examples works include *Africa* and *Camalia*, which are among the better known of his latter poems. He occasionally wrote poems using *Shadhu Bhasha* (a Sanskritised dialect of Bengali); later, he began using *Cholti Bhasha* (a more popular dialect). Other notable works include *Manasi*, *Sonar Tori* (*Golden Boat*), *Balaka* (*Wild Geese*—the title being a metaphor for migrating souls), and *Purobi*. *Sonar Tori*'s most famous poem—dealing with the ephemeral nature of life and achievement—goes by the same name; hauntingly it ends: ("*Shunno nodir tire rohinu poŗi / Jaha chhilo loe gêlo shonar tori*"—"all I had achieved was carried off on the golden boat—only I was left behind."). Internationally, *Gitanjali* is Tagore's best-known collection, winning him his Nobel Prize. Song VII of *Gitanjali*:

Tagore's poetry has been set to music by various composers, among them classical composer Arthur Shepherd's triptych for soprano and string quartet, as well as composer Garry Schyman's "Praan", an adaptation of Tagore's poem "Stream of Life" from Gitanjali. The latter was composed and recorded with vocals by Palbasha Siddique to accompany Internet celebrity Matt Harding's 2008 viral video. In 1917 his words were translated adeptly and set to music by Richard Hageman (an Anglo- Dutch composer) to produce what is regarded as one of the finest art songs in the English language: Do not go my love (Ed.Schirmer NY 1917).

Political views

Tagore's political thought was complex. He opposed imperialism and supported Indian nationalists. His views have their first poetic release in *Manast*, mostly composed in his twenties. Evidence produced during the Hindu-German Conspiracy trial and later accounts affirm his awareness of the Ghadarite conspiracy, and stated that he sought the support of Japanese Prime Minister Terauchi Masatake and former Premier Ōkuma Shigenobu. Yet he lampooned the Swadeshi movement, denouncing it in "The Cult of the Charka", an acrid 1925 essay. He emphasized self-help and intellectual uplift of the masses as an alternative, stating that British imperialism was a "political symptom of our social disease", urging Indians to accept that "there can be no question of blind revolution, but of steady and purposeful education".

Such views enraged many. He narrowly escaped assassination by Indian expatriates during his stay in a San Francisco hotel in late 1916. The plot failed only because the would-be assassins fell into argument. Yet Tagore wrote songs lionizing the Indian independence movement and renounced his knighthood in protest against the 1919 Jallianwala Bagh Massacre. Two of Tagore's more politically charged compositions, "Chitto Jetha Bhayshunyo" ("Where the Mind is Without Fear") and "Ekla Chalo Re" ("If They Answer Not to Thy Call, Walk Alone"), gained mass appeal, with the latter favoured by Gandhi. Despite his tumultuous relations with Gandhi, Tagore was key in resolving a Gandhi-Ambedkar dispute involving separate electorates for untouchables, ending Gandhi's fast "unto death".

Tagore lampooned rote schooling: in "The Parrot's Training", a bird is caged and force-fed pages torn from books until it dies. These views led Tagore, while visiting Santa Barbara on 11 October 1917, to conceive of a new type of university, desiring to "make Santiniketan the connecting thread between India and the world [and] a world center for the study of humanity somewhere beyond the limits of nation and geography." The school, which he named Visva-Bharati had its foundation stone laid on 22 December 1918; it was later inaugurated on 22 December 1921. Here, Tagore implemented a *brahmacharya* pedagogical structure employing *gurus* to provide individualised guidance for pupils. Tagore worked hard to fundraise for and staff the school, even contributing all of his Nobel Prize monies. Tagore's duties as steward and mentor at Santiniketan kept him busy; he taught classes in mornings and wrote the students' textbooks in afternoons and evenings. Tagore also fundraised extensively for the school in Europe and the U.S. between 1919 and 1921.

Impact

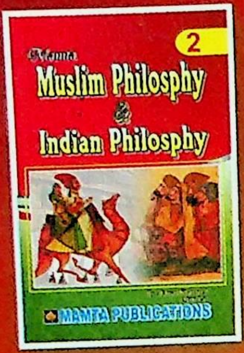
Tagore's relevance can be gauged by festivals honouring him: *Kabipranam*, Tagore's birth anniversary; the annual Tagore Festival held in Urbana, Illinois, in the United States; *Rabindra Path Parikrama* walking pilgrimages from Kolkata to Shantiniketan; ceremonial recitals of Tagore's poetry held on important anniversaries; and others. This legacy is most palpable in Bengali culture, ranging from language and arts to history and politics. Nobel laureate Amartya Sen saw Tagore as a "towering figure", being a "deeply relevant and many-sided contemporary thinker". Tagore's Bengali-language writings—the 1939 *Rabīndra Rachanāvalī*—is also canonised as one of Bengal's greatest cultural treasures. Tagore himself was proclaimed "the greatest poet India has produced".

Tagore was famed throughout much of Europe, North America, and East Asia. He co-founded Dartington Hall School, a progressive coeducational institution, in Japan, he influenced such figures as Nobel laureate Yasunari Kawabata. Tagore's works were widely translated into English, Dutch, German, Spanish, and other European languages by Czech indologist Vincenc Lesný, French Nobel laureate André Gide, Russian poet Anna Akhmatova, former Turkish Prime Minister Bülent Ecevit, and others. In the United States, Tagore's lecturing circuits, particularly those in 1916–1917, were widely attended and acclaimed. Yet, several controversies involving Tagore resulted in a decline in his popularity in Japan and North America after the late 1920s, concluding with his "near total eclipse" outside of Bengal.

Via translations, Tagore influenced Spanish literature: Chileans Pablo Neruda and Gabriela Mistral, Mexican writer Octavio Paz, and

Spaniards José Ortega y Gasset, Zenobia Camprubí, and Juan Ramón Jiménez. Between 1914 and 1922, the Jiménez-Camprubí spouses translated twenty-two of Tagore's books from English into Spanish and extensively revised and adapted such works as Tagore's *The Crescent Moon*. In this time, Jiménez developed "naked poetry" (Spanish: «poesia desnuda»), a landmark innovation. Ortega y Gasset wrote that "Tagore's wide appeal [may stem from the fact that] he speaks of longings for perfection that we all have ... Tagore awakens a dormant sense of childish wonder, and he saturates the air with all kinds of enchanting promises for the reader, who ... pays little attention to the deeper import of Oriental mysticism". Tagore's works circulated in free editions around 1920 alongside those of Dante Alighieri, Miguel de Cervantes, Johann Wolfgang von Goethe, Plato, and Leo Tolstoy.

Tagore was deemed overrated by some Westerners. Graham Greene doubted that "anyone but Mr. Yeats can still take his poems very seriously." Modern remnants of a past Latin American reverence of Tagore were discovered, for example, by an astonished Salman Rushdie during a trip to Nicaragua.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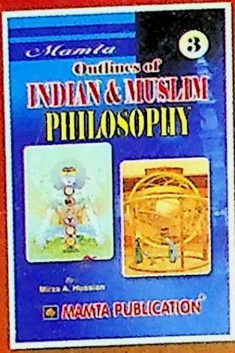
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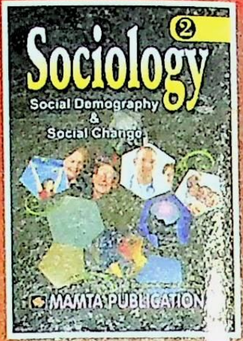
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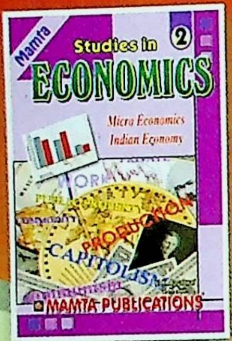
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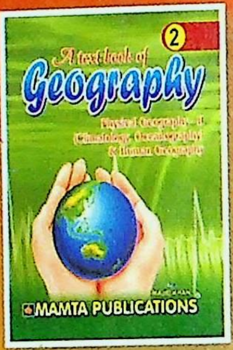
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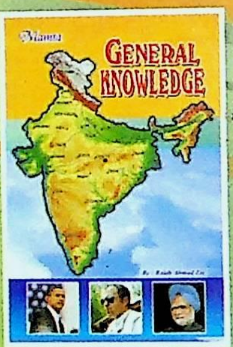
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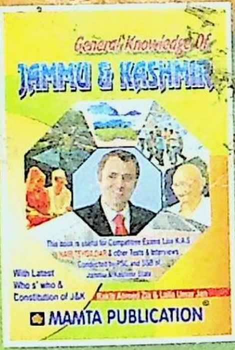
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